

This paper is specially devoted to the advocacy of the speedy, personal, pre-millennial advent of Christ, the glorification of the church at that epoch, the dissolution of the heavens and earth by fire, their renewal as the everlasting inheritance of the redeemed, and the establishment of the Kingdom of God; and while rejecting—as it has from the commencement of its existence—the doctrine of the unconscious state of the dead and extinction of the being of the wicked, it will aim to present the truth pertaining to the cross and crown of Christ in such a way as to make one of the best family papers.

# Advent Herald.

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"Behold, I come quickly." "Occupy till I come."

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## Selections.

### REST.

"Thou hast made us for Thyself, and the heart never resteth till it findeth rest in Thee."—St. Augustine.

Made for myself, O God!  
Made to show forth Thy service, Thy delight;  
Made to show forth Thy wisdom, grace and might;  
Made for Thy praise, whom veiled archangels laud,  
O strange and glorious thought that we may be

Yet the heart turns away  
From this grand destiny of bliss, and deems  
"Twas made for its poor self, for passing dreams  
Chasing illusions melting day by day,  
Till for ourselves we read on this world's best,  
"This is not rest."

Nor can the vain toll cease  
Till in the shadowy maze of life we meet  
One, who can guide our aching, wayward feet,  
To find himself, our Way, our Life, our Peace.  
In him the long unrest is soothed and stilled;  
Our hearts are filled.

O rest, so true, so sweet;  
(Would it were shared by all the weary world!)  
"Nest shadowing banner of his love unfurled,  
We bend to kiss the Master's pierced feet;  
Then lean our love upon his boundless breast,  
And know God's rest!"

—Sunday Magazine.

### MISUNDERSTOOD PASSAGES.

BY REV. W. E. BOARDMAN.

GROWTH IN GRACE, (2 PETER 3: 18.)

The very nature of growth in grace is often reversed. Growth in grace is growth in the grace of God, and yet it is frequently understood to be the growth of our own graces.

What is grace? Is it our virtue? No, but God's favor to us utterly unworthy ones. The new birth introduces us into the grace of God. Then for the first time we begin to understand the wonderful love of God for us guilty ones. Then it is that God's love for us begins to be shed abroad in our hearts. And growth in grace is just growth in God's love for us.

This is what St. Paul prays for in the third of Ephesians 14-21, that we may be rooted and grounded in the love of God for us, and may be able to comprehend and to know the love of Christ for us, passing knowledge, and so be filled with the fulness of God.

The soil in which we are planted is God's love for us, and the apostle would have the root of our faith go down deep into its riches in grace. The atmosphere we breathe, and into which we stretch forth our branches, is God's love for us, and he would have us breathe it in freely; yea, fill our lungs with it to their utmost and ever enlarging capacity, and spread forth our arms, to embrace it as widely as possible. The sunlight in which we bathe, and grow, is the love of God for us, and the apostle would have us spread forth our branches and open out our leaves to drink it in, that we may grow yet more, and expand yet wider in its genial, life-giving power.

But oh, how poor a thing is this when reversed, as if growth in grace were the growth of our virtues or graces? What! planted in the soil of our own graces? What! breathing in and stretching up into our own virtues? Miserable substitute for the truth! A complete inversion of our whole nature! Just as well think that when one emerges from a dungeon damp and dark, first into the narrow passage way, where the light begins to fall around him, then into the open hall where it covers him as a mantle, then out into the sunshine where the cheering beams of the king of day fall in full and unobstructed effulgence upon everything above, below, and around, that this progress is one in his own virtue of sight.

No, the Apostle Peter, when he charges us to "grow in grace," does not mean, cultivate your own graces, but, enlarge your comprehension of the length, and breadth, and depth, and height, of the grace of God.  
So also when St. Paul says, "Ye are saved by grace, through faith," he does not mean that we are saved by our graces cultivated by ourselves, but by God's love for us, accepted and apprehended by faith. God declares to us that he so loves us as to have given his only begotten Son to die for us. We believe him and are saved.

### SANCTIFICATION (JOHN 17: 17.)

Growth in grace and sanctification are often confounded together as if they were one and the same thing, and the nature of both is entirely misapprehended. Sanctification is conceived of as being an increase of our own virtues, a gradual progress toward perfection in ourselves; and growth in grace is understood to be the same thing.

Growth in grace is not a progress in our own virtues toward perfection, but a progress in the apprehension of God's boundless favor toward us unworthy ones.

And sanctification is not growth in grace at all, but it is being set apart, or separated unto God. This is the import

of the word used in reference to the vessels of the tabernacle and temple, and to Aaron and his sons, and everything pertaining to the service of God under the law of Moses. They were sanctified, that is, set apart and cleansed from every other use to God. And this is the sense in which our Saviour prays for our sanctification, saying, "Sanctify them though thy truth: Thy word is truth." This is evident from the fact that he follows this petition immediately with the statement that for our sake he sanctifies himself, that we might also be sanctified through the truth. He sets himself apart to the Father, to suffer and die and rise and reign for us, that we may be set apart also to God. The word rendered sanctify is the same both in our Saviour's prayer for us and in his statement about himself, and its meaning is, set apart or separated.

The other idea, that of progress toward perfection in himself, or growth in his own virtues, would be absurd and utterly inadmissible in application to Christ, and it is no less untrue in application to us.

The whole prayer in our behalf is, that we may be completely united with God in Christ, and this particular petition is that we may be set apart to him for this union.

The misapprehension includes still another error, that of the idea of *Self-sanctification* by the truth. The prayer of our Saviour is understood as if he had said, "Father, let them sanctify themselves by the truth; Thy word is truth," thus making us our own sanctifiers by reading the Word of God; whereas the prayer to the Father is, "Sanctify them through the truth," i. e., do thou sanctify them by the truth. It is God's own province to sanctify us to himself. The Holy Spirit is the sanctifier. He sets us apart to God, and takes possession of us for God, and fills us with God, by unfolding God to us as he is manifested in Christ Jesus.

Truth is his instrument; the Word of God is the sword of the Spirit. He wields it, and by it he cuts the cords that bind us to the world, and severs every bond of satan, every fetter of his, and sets us free to God in Christ. We might delve away at the Word of God a whole life-time, expecting to sanctify ourselves by it, and come short at last, but he can set us free and separate us to God in an instant at a single stroke of his glittering two-edged sword. We might commit the whole Bible to memory from Genesis to Revelation, and yet fail to set ourselves apart to God by means of it. He often takes a single verse and makes that the key to unlock our hearts to God, and to unlock the treasures of God to us.

Our Saviour bids us search the Scriptures. Why? Because we shall sanctify ourselves by them? No, but because they testify of Him. Christ is our sanctification, the Holy Spirit is our sanctifier, the Word of God is the sword of the Spirit; therefore we are to search the Scriptures, looking unto Jesus the giver of the Spirit, that he may take the things of Christ and show them unto us, and set us apart to God, and fill us with his presence. —Times of Refreshing.

### PASSIVE VIRTUES.

How seemingly contradictory are the directions of the Word of God! I read, "Work out your salvation with fear and trembling." Again I read, "Stand still, and see the salvation of God." Indisposed as we are, by the corruption of our nature, to put forth effort to be saved, methinks it is a severer service to stand in our lot and behold the workings of God in our behalf. Our impetuosity urges us on, the pride of efforts excites, and we fancy all will be lost if we fold our hands and wait the evolutions of Providence. We stop not to reconcile the difficulty, which is easily shown to be only apparent, but pass on to remark that it is evidence of no small degree of Christian advancement to wait in quiet expectation. Israel, hemmed in between two rugged mountains, and terrified by the roar of Egypt's pursuing chariots as they thundered along the highway over which they had passed, the sea before them, murmured in their fear at the hardship of their lot. The unbeliever which finally shut them out from Canaan was developed at the outset of their march. The graves of Egypt seemed strangely preferable, and a life of bondage to the dangers which appalled them. Then, above the clamors of this excited multitude, were the clear, calm tones—stand still. How often has human nature renewed these murmurs, and acted over this unbelief! How hard to abide in calm waiting till Heaven works for us!

Passive endurance is as much a duty as the most vigorous effort. There are times when God says stand still—wait, be patient, I will have the glory. He can lay aside or dismiss his instruments

at his pleasure, or accomplish his purpose by humbler agencies. I must glorify him by simple waiting, by shrinking into myself and waiting for the way to be opened through the sea. A minister, in the floodtide of his usefulness, is laid aside in the midst of schemes of good. God closes his mouth. What a mystery! all exclaim—what shall be done now? Though we cannot scan the secrets of the dispensation, and are assured of its wisdom—yea, of its mercy—there is no caprice in that empire, no fiftful movements. The fall of a sparrow is as much ordered as the motions of a comet. A missionary falls at his post on the frontier of gospel effort. Like young Lowrie, he has mastered a difficult language and won the confidence of his fellows. Savage pirates end his life by a bitter death. How strange, how mysterious, that the training of whole years and the possession of eminent gifts perish in a moment!

I know not the secret of the divine purpose, "out of seeming evil still edifying good." His early death, for all that I know, may accomplish more good than a life extended like Schwartz's. The death of Harriet Newell when she first touched heathen ground, and sank to her early grave on the isle of France, was overruled for mightier good than a lifetime could have overtaken. How hard, at the outset of American missions, to realize and believe all this! How pride revolts, and conceit swells! We think ourselves buried alive, but we can burn as lamps in the very sepulchre, till God brings us forth. Moses was forty years a shepherd on the sand deserts of Horeb, and from those lonely communings with God he came forth to be king in Jerusalem. Yet this was not our plan; we would have considered the time lost. He stood still and saw the salvation of God, and read the lesson in the bush which burned with fire.

Man learns his weakness. I do not need thee to work; stand still; wait my bidding. He lifeth up and casteth down at his pleasure. None has been left the bosom of my Father, to suffer and bleed, and die for sinners, even the chief; yet, O sinner! you will not come unto me. I have sought the lost sheep over mountain and hill; I have stretched out my hands all the day to the gainsaying and disobedient; I have cried after sinners and wept over sinners; and yet ye will not come to me, that ye might have life. If sin against love be the blackest sin under the blue vault of heaven, this is your sin, because ye trample under foot the blood of the Son of God, and do despite unto the gentle Spirit of grace.

If there is any of you convinced that you are perishing; that heaven is like a great city with walls; that you are outside, and the storm of wrath about to fall on you; and that Christ is the only gate into the city; the strait gate, and yet wide enough to admit any sinner in all the world; ah! then without delay strive to enter it; fervently pray to Jesus for salvation: "As a heart panteth after the water brooks, so panteth my soul after thee, O God!" If there is any of you convinced that sin is a mortal disease; that all other physicians are vain; that Christ is passing through the midst of us full of virtue, to heal; then at once press forward, whatever others do: feeling "if I may touch the hem of his garment I shall be healed."

—McCheyne.

### THE CONDITION OF PEACE.

There is no peace possible for the man who takes his career into his own hands. There is always reason to fear that he may deceive himself. He is troubled, and often in error, because human will and human interest are always subject to much error. He can enjoy no repose, but agitates and torments himself, and inspires deep compassion in others, who, seeing how purely he desires to glorify God, see at the same time how he heaps up obstacles in his own path by his want of simplicity.

When, on the other hand, we look to God alone, we cast all our burdens upon him, and he will sustain us; and, further, if our plans are made trusting only in ourselves, they may not be practicable. I may wish to follow a career involving expense for which I am not able to provide. I may desire to be a painter, and my sight fail me; an orator, and lose my voice, or a surgeon, and my hand tremble; and so my career is a failure, and I am forever inconsolable. But there would be no such thing as a wrecked career if my projects were formed and carried out according to God's plan in my behalf. The very impossibility, which meets me, of doing that which I had at first proposed to myself, proves to me that that is not what God has called me to do; and the very infinites which hinder me are so many lights by which God reveals to me my true field of labor. If we act in this spirit (I say it with profound respect), our work becomes

the excess of vernal luxuriance. We need pruning, that we may be fruitful. Such are God's dispensations, and such is the training in his school.—Presbyterian.

### COME TO JESUS NOW.

Consider how precious Christ is. "In him there is life eternal." In him there is pardon for the vilest sinners. In him there is sweet peace of conscience—peace with God. In him there is rest for the weary soul—the way to the Father—an open door into the fold of God. In him there is a fountain of living waters—unsearchable riches—full supplies of grace and truth for weary souls. In him there is acquittal at the judgment-day, and a glorious crown. Oh, should you not leave all for this? Shall a lust or a pleasure, or a game, or the smile of a friend keep you from all this? "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive the things which God hath prepared for them that love him."

The greatness of the Saviour shows the sinfulness of not coming to him. He is the eternal Son of God whom sinners are despising. John bore witness of him; his miracles bore witness of him; his Father bore witness of him; the Scriptures, on every page, testify of him; yet ye will not come to him that ye might have life. It is the Son of God that hath undertaken the doing and dying of all in the stead of sinners; and yet you, a trembling sinner, will not honor him so much as to trust your soul upon his finished work. Ah! how shall you escape if you neglect so great a salvation?

The loveliness of the Saviour shows the sin of not coming to him. Methinks there is a touch of heaven's melody in these words: "Ye will not come to me." I know not whether they more express the high indignation of an insulted Saviour, or the tender compassion of him that wept upon the Mount of Olives over Jerusalem. It is as if he said: I have left the bosom of my Father, to suffer and bleed, and die for sinners, even the chief; yet, O sinner! you will not come unto me. I have sought the lost sheep over mountain and hill; I have stretched out my hands all the day to the gainsaying and disobedient; I have cried after sinners and wept over sinners; and yet ye will not come to me, that ye might have life. If sin against love be the blackest sin under the blue vault of heaven, this is your sin, because ye trample under foot the blood of the Son of God, and do despite unto the gentle Spirit of grace.

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God's affair rather than our own; his work, and not ours; and the activity and personal energy, which God requires of us always, consist simply in following him in faithful obedience and abandonment of self.

Here is profound and perfect peace. God cannot lead us astray. We are often disturbed by the thought that we are not doing enough, or that we are doing wrong, or not doing the work which God has given us to do.

I remember, particularly, the first few weeks after the physicians had pronounced their opinion in my case, how much I was troubled at the thought that my work was not done. By God's grace, I have been freed from this thought, because I have been brought to understand that it is not a question of my work, but God's work.—Adolphe Monod.

### STRANGERS AND PILGRIMS.

"And confessed that they were strangers and pilgrims on the earth."—Heb. 11: 13.

We are all travelers through the world, yet comparatively few cherish the true pilgrim spirit. The confession of the text implies:

1. That those who confess that they are pilgrims and strangers here, sit loosely to the present world. The Christian feels himself to be no more at home in this world than the patriarchs and their descendants were at home in the countries in which they sojourned before they reached the land of promise. The place called home, he is well aware, is not his permanent abode. He cannot, and would not if he could, remain here always. Not that this world is barren of enjoyment. There are manifold joys and comforts here. The earth is full of the Lord's goodness. Yet they must be so used as not to bind us to the world, but rather as stimulants and helps in our journey to the better land.

2. By those who confess that they are strangers and pilgrims the better world is earnestly desired. The Israelites who embraced the Divine promises, not only looked upon Canaan as their earthly inheritance, but "desired a better country, even an heavenly." And the Christian who enjoys the clearer revelation cherishes the same desire. But this is not to be confounded with the vague and undefined feeling possessed by the ungodly concerning "going to heaven." It is not a mere longing to escape trouble and secure happiness, but a longing for purity and for the unclouded vision of Jesus. Some things which render heaven actually repulsive to the worldling are those which constitute its chief attractions to the Christian. And the text still further implies:

3. That those who confess that they are strangers and pilgrims are actually journeying heavenward. And this means (1.) That the way to the kingdom of heaven has been entered. What that way is we are happy to tell by One who cannot err. "Whither I go ye know," said the Saviour to his disciples; "and the way ye know." And when Philip replied, "Lord, we know not whither thou goest, and how can we know the way?" His answer was, "I am the way, the truth and the life: no man cometh unto the Father but by me." If he is the way, we are only traveling to heaven when we are in him. Our union in him is the commencement of our heavenward progress. While the gospel is very comprehensive in one direction; it is very exclusive in another. It welcomes all who will come to Christ, but it shuts us up to this one way. (2.) It means that we are making progress heavenward. Increasing meekness for the inheritance is advancement towards it. The different stages described in the "Pilgrim's Progress" do not denote mere change of place or of age, but higher degrees of Christian character and attainment. For such progress all means and facilities are afforded us, and our confession of "pilgrimage" implies that we are earnestly availing ourselves of them.

Is this our practical confession? Do we "declare plainly" that we "seek a country," a better country, even an heavenly?—Rev. W. Landers.

### THE FRIEND THAT STICKETH CLOSER THAN A BROTHER.

Friendship implies intimate acquaintance. Jesus knows his own ransomed ones; not as a mixed multitude, but as individuals. He "callest his own sheep by name." Their names are engraven on his heart of love. Just as a fond mother has an individuality of affection for each child she has ever held on her bosom—for stout Arthur gone to sea, and studious Herbert at his college, and sweet little Lucy in the nursery—so does the loving Jesus know every one of his redeemed household. "My Saviour," a great deal nearer and dearer than "the Saviour of the world." Jesus loved me, and gave himself for me, may every true disciple say gladly and gratefully. His

eye is upon me. He singles me out among whole vast multitudes, numbers the hairs of my head, and sees my every footstep. He rejoices in my joys; he sympathizes with my sorrows. Jesus is the lover of my soul, and there is room on his bosom for me to lean, just as there was for that disciple whom he loved long centuries ago. If Jesus is my intimate friend, and not only knows me thoroughly, but loves me divinely, then he will never try me above my ability to bear. His discipline will never be harsh or cruel. When he prunes he will never cut away the wrong branch. When he draws blood, he has the wisdom to touch the right vein. He will see to it that the furnace is never heated to consume me, but only to purify and refine. His strokes are sweet. Whom he loves, he chastens; and if the cross gets too heavy, he will say "part of that cross is mine, let me help thee bear it."—Dr. Cuyler.

## Communications.

Articles not dissented from will not be understood as necessarily endorsed by the editor. We solicit communications on prophetic subjects irrespective of any views which we cherish,—correspondents being responsible for the sentiments they advance.

### BALBEC AND THE CEDARS.

BY A RETURNED MISSIONARY.

Mr. Editor.—It is in the following extracts from a journal of a visit once made by myself and two other New England ministers to Balbec and the Cedars you can find anything that seems likely to interest your readers, they are at your disposal. Yours truly,

Zahleb, Sept. 18. We left the village of our sojourn in Mount Lebanon, and directed our course, by the Damascus road, toward the celebrated plain of Celo-Syria, on our way to Balbec. Our first view of the great plain (called in Arabic, *Buka'a*) was full of thrilling interest. As we rode along its side, one scene after another opened before us, which reminded us more vividly of our native New England than anything else we had seen in this far-off land. The road, unlike every other we have here travelled, was level and smooth. Numerous and beautiful home-like streams, whose banks were lined with a luxuriant growth of poplars and here and there mills, together with large fields of Indian corn, the first we have seen in Syria, continually reminded us of "home, sweet home." No New Englander, who has not visited this land of strangers and strange things, can fully understand with what exciting interest we gazed, for the first time since we left our native land, upon objects so familiar to our childhood. We reached this place (Zahleb), after eight hours' travel, a little past five this afternoon. Leaving our Arabs to pitch the tent and make other necessary preparations for the night, we took an excursion through the town and its adjacent villages. Zahleb is one of the largest places belonging to Lebanon, having it is said a population of 6000. It is finely situated, near the foot of Mount Lebanon, on a small stream which washed down from the heights above into the plains below. The houses are chiefly of mud; and, being for the most part white-washed, and rising one above another on the sides of the ravine, present an appearance both lively and neat. The people are mostly Greek Catholics, and appear, for this country, to have considerable enterprise. Indeed, the extensive and flourishing vineyards on the higher portions of the surrounding country, and the numerous mills, all in operation, on the stream below the town, together with a charming grove of trees on either side of the water, give to the place an appearance of life and thrift not often seen in Syria.

14th. Rose (after being greatly refreshed by a good night's sleep in our tent) at daybreak, and soon were again on our way. Our road, for some time, lay under the rich shade of oriental poplars, by the side of the lively stream on which Zahleb is situated. Reaching the level of the *Buka'a*, we took a northerly course, and in an hour reached Kerak, where, Mohammedan tradition says, the prophet Noah was buried. Merely to gratify our curiosity, we stopped to take a view of the tomb. On reaching the entrance the keeper refused to let us go in, unless we would first take off our shoes. "What," said I, "do you suppose that we can take off our shoes? We are not Moslems, nor Arabs, but Franks and Christians. And besides, the floor is too dirty to walk upon without shoes. We must go in with our shoes on." The poor man, for some moments, was quite obstinate, declaring to be very wicked to enter a place so holy with shoes on. But at length, as one of our company had already pressed himself along through the door, and I was about to follow him, he yielded his point, and allowed us to enter the place, doubtless with the

hope of a more liberal *bukshish* (present) than he would otherwise secure.

But for the tomb!—It is really heart-sickening to see in how many ways this poor people are imposed upon by crafty men. This is one of the most remarkable instances I have noticed. The tomb consists of a mass of masonry raised perhaps four feet from the ground, and 104 feet in length. It is rounded at the top and covered with a green cloth, as if it contained a body,—the length of Noah's body having been, as the Moslems declare, precisely that of the tomb. Over this long mass of masonry is a building designed "to protect it." The maker of the ark must certainly have been an extraordinary personage. I could not resist the temptation to point out to the superstitious keeper of the tomb the wonderful disparity between the "prophet," as he called him, and one of my companions who "is between six and seven feet in height, and was evidently regarded by the keeper himself as a prodigy for length." The suggestion drew from him a significant smile, which, probably, he and I both understood.

After a detention of half an hour, we were again on our way. For two or three hours our course was along the margin of the plain, on a fine level path; after which we rode three hours transversely across the plain, towards the ruins of Balbec, the outline of which was now visible. On every side in the plain of *Buka'a*, we saw evidences of great fertility. It is certainly deserving of its celebrity. Being about twelve miles in width and stretching far away in a direction northeast and southwest, between the Lebanon and anti-Lebanon ranges of mountains, it presents an appearance of uncommon interest to a New Englander. The river Litany (the ancient *Leontes*) winding through the cultivated fields; the flocks and herds; the black tents of the Bedouins; and the patches of beautiful greenward, which I have not before seen in Syria, combined to produce an impression upon me which was delightful, and it will be enduring.

We reached Balbec at 2 P. M., after a ride of six hours from Zahleb. Passing the ruins we followed a fine stream about thirty minutes, to a splendid fountain, called *Ras-el-Ain*, (Head of the Fountain). Here, in a charming spot upon the bank of the stream, we spread a *lehaq* (or quilt) upon the green grass beneath a large walnut, intending after a little rest to pitch our tent in the same place. But our plans were suddenly broken by the appearance of the Emir of the place, with a large train of horsemen. We had often heard of this notoriously bloody chief of the Metawileh sect of Mohammedans, and had spoken of the insults he had often shown to foreign travelers. But till this minute we had hoped that we might be fortunate enough to escape him; and were not a little confused as he rode up, with all his men, and dismounting seated himself unbidden by our side. In a manner wholly unceremonious, he immediately began to ask a variety of uncivil questions about our plans, and objects, who we were, where we were from, and where we were going; how strong we were and what we wanted, etc. The Turkish soldiers, many of whom were near us, and who surely cannot boast of a very great degree of politeness, were gentlemen in comparison with this fierce-looking Emir. Indeed, they had the kindness to offer us coffee, and in other respects treated us with some civility. But the haughty and insolent bearing of the native prince was too much for our republican blood. We remounted our horses, and without answering his questions left him, not even exchanging, at parting, the common civilities which we took some pains to show the Turks. Probably, had it not been for the latter, we should not have escaped so easily.

Returning from *Ras-el-Ain* to the celebrated ruins we pitched our tent under a noble walnut at the northwest corner of the great area which contains the temples, and proceeded with an enthusiasm never felt before, to the business of exploration.

Aside from the wonderful ruins of Balbec, the place contains nothing worthy of much notice. The population is not numerous, is chiefly of the Metawileh sect of Mohammedans, their small and filthy houses scattered here and there among the ruins, present a strong and sometimes a ludicrous contrast to former grandeur. The position of the place is such as to have many a time wondered what particular reasons could have led to the erection of such magnificent buildings in this place rather than in any other, or many others in the country. But would it were longer! The position is such as to have even in Syria must be very sacred. Situated already pressed himself along through the door, and I was about to follow him, he yielded his point, and allowed us to enter the place, doubtless with the



flowing from Ras-el-Ain by several rapid streams through the town, it has attractions seldom seen. One can hardly resist the impression that this immense and beautiful valley, which stretches out in such richness, far almost as the eye can reach, was once the garden of the princely people who inhabited these palaces and worshipped in these temples when they were in their glory.

The remains of the ancient city are quite extensive, and lie in confusion at every turn. The wall, which surrounded the place, is still distinctly traceable. Were there no other attractions in Baalbec than those outside the great temple area it would be well worthy of a visit. The constant occurrence of prostrate columns and other remnants of former splendor at first nearly bewilders one. For myself, I could not realize that my eyes were actually gazing on objects that existed. It seemed like a dream, and I more than once involuntarily exclaimed, "This cannot be real—we are in a fairy land!"

Among the objects which particularly attracted my attention was a beautiful little temple, of a circular form and Corinthian architecture, a few rods south-east of the great area before mentioned. It appears to have suffered sadly from earthquakes, and threatens every moment to fall. Notwithstanding, however, its present dilapidated condition, the eye never tires in looking upon it. The splendid columns which surround it, the ornaments, the matchless symmetry of the whole, make an impression which, it seems to me, can never be effaced. We all as one exclaimed as we gazed upon it, "It is an exquisite gem."

But the grand attraction of Baalbec is seen in the ruins enclosed within the great temple-area. Any description of their magnificence, and of the effect they produced upon my mind, which it is in my power to give, must of necessity be meagre and unsatisfactory. Such thoughts as occur to me, however, I will venture to give, trusting that my friends will excuse me, even if I quite fail to tell the story in the style that suits the ear of criticism.

The area that includes the great temples is a little more than 900 feet in length, varying in breadth from 150 to 500 feet. The principal entrance was originally at the eastern extremity. A flight of steps leading from the ground up, some 20 or 30 feet, to a grand Corinthian colonnade, first introduced one into a porch 36 feet wide. This ancient entrance is now walled up, and its extremities are flanked by two square, battlemented towers. A breach through the wall is now the only entrance on this side of the enclosure. It opens into a court of hexagonal shape, connected on the one side with the porch before mentioned, and opening on the other into another court which is quadrangular and large, having, in the centre, an elevated platform, apparently the foundation of some edifice. Around this large space, which is between three and four hundred feet in length, and nearly the same in width, there were formerly beautiful arcades, some nearly fifty feet square, others semicircular, of smaller dimensions and corresponding to each other in position on the two opposite sides. The roofs of these rooms have fallen in, but the exterior walls still remain, and are sufficiently perfect to give an idea of their former splendor. Along the whole length of these walls are niches for statues, which are richly ornamented with moulding. Beneath this quadrangle and the hexagonal court connected with it, there are two vaulted passages, connecting with each other, and containing Roman inscriptions and sculpture. We entered both and rode entirely through them on horseback—a distance, perhaps, of 500 feet. These vaults, the foundations of the splendid superstructure already described, extend to what is properly the area of the temples, where they were originally entered by gateways similar to those at their other extremity.

From the quadrangular court is a wide passage into the enclosure of the largest temple, which, according to our measurement by the tape, was 320 feet long, by 150 feet wide. At present, the only remarkable trace of its former glory is a colonnade, consisting of six magnificent Corinthian columns, surmounted by an architrave of surpassing beauty. Originally the number appears to have been sixteen, corresponding to which was a similar row on the opposite side. The ground is strewn with those which have fallen. The dimensions of one of these which we measured, we found as follows: circumference, 24 feet; height of the pedestal, 7 feet, 6 inches; by 7 feet, 4 inches square. The column itself consisted of three sections joined together by square pieces of iron fitted in sockets in the centre. The first of these sections measured 25 feet in length; the next, 17 feet, 6 inches; and the third, or highest, 12 feet. The capital was 7 feet long, and 9 feet square. The entablature above was so shattered that we could not measure it. We estimated it to be at least 20 feet. Supposing it to be so, the whole height of the columns, not including the foundation on which they stand, which elevated them from 20 to 30 feet above the area of the Temple of the Sun near by, is 89 feet. The six that yet remain standing make a most majestic appearance. Everything about them seems to be matchless perfection.

How could these enormous stones be raised to such a height? was a question which continually recurred to us, but which we could not solve. Even the diameter of the pillars exceeds the length of the tallest man; and yet there they stand nearly one hundred feet above the ground, a mass of solid and exquisitely chiseled limestone,—alone, in solitary grandeur. It is conjectured, with some

apparent reason, that this grand temple, dedicated to "the Great Gods of Heliopolis," was never finished. Whether it was or not, the design of the artist is evident; and, surely, was the very perfection of all that pertained to his profession. The symmetry, the exquisite taste and beauty, the magnificence and grandeur, all combined, almost overwhelm the beholder.

(To be continued.)

## The Advent Herald.

BOSTON, WEDNESDAY, JULY 2, 1873.

## HEBRON!

THE ANNUAL SERIES OF MEETINGS AT  
HEBRON, MASS., WILL COMMENCE

THURSDAY, JULY 31st,

15<sup>th</sup> FOUR WEEKS FROM TO-MORROW!

[For particulars see "Business" column.]

### ATTENTION, BRETHREN.

Dear Bro. Orrock.—You are already aware that the Vermont and Canada Conference held at Richford last week appointed me to make arrangements with the Vermont Central agents here for half fare to the Hebron campmeeting. The best terms I can get are the pledge of half fare provided twenty-five persons go on the line of their road.

Now let every one who will go and pass over any part of the Vermont Central road drop me a line without delay, and if that number can be raised, the arrangements can be perfected.

The cheapest and most expedient route from White River Junction will be by Bellows Falls and Fitchburg. Taking at Fitchburg the Boston, Clinton and Fitchburg railroad, you will arrive at Hebron some three hours earlier than by the way of Boston, and avoid the inconvenience and expense of being obliged to cross the city by private conveyance. Come, brethren and sisters of Mt. Holly, Low Hampton, Bristol and Springfield. Come to this feast of tabernacles. Many of you I know are abundantly able. Remember and write me at once—every one that will go. Yours &c.,

H. BUNDY.

St. Albans, Vt., June 24th.  
P. S. About a dozen pledged themselves at Richford to go, so we have encouragement at the start.

H. B.

We invite special attention to the above note. Bro. Bundy has acted promptly, and let there be a prompt and satisfactory response on the part of all interested. Is not Christ's law of love applicable here—"Bear ye one another's burdens" (Gal. 6: 2)? The failure to make up the required number will subject those who do come to full fare, and our brethren and sisters should so realize this as to lead them to more than an ordinary effort to attend the meeting.

### JOURNAL LEAVES OF A RETURNED MISSIONARY.

We commence this week, in the "Communication" department, an interesting series of articles from the journal of one who was a missionary in Syria for about four years—six months of which time he was a resident of Jerusalem. The journey to "BAALBEC AND THE CEDARS" was made in 1842, yet he says, "I have no doubt that were I to revisit this year the places described in my journal I should find them substantially the same: there is very little change in that land outside the large cities, and with the exception of Beirut, not much even in them." It is hardly necessary to bespeak for these articles a careful perusal, as those who begin them will be likely to go through to the end. For our own part we have been much interested in them.

### THE CONFERENCE IN RICHFORD.

Our readers, having been already informed that we attended the twenty-second annual session of the Canada and Vermont Conference, held in Richford, Vt., June 19 to 22, may be expecting a few words from us in relation to the meetings in advance of the secretary's report; we would therefore say, that while for several reasons the attendance was not so large as it ought to have been and might have been, yet it exceeded our expectation, and the session was one of harmony, encouragement and blessing.

Having participated in the organization of this Conference, and for nineteen years in succession attended and acted as secretary we, of course, have ever felt a deep interest in its working and welfare, but for two years past have been prevented from attending its annual meetings. It was therefore a great, and rather unexpected pleasure to be able this year to meet and greet so many with whom we were wont to assemble in years gone by. The good hand of God was with us supplying journeying mercies—of which we cannot now speak particularly—and in the Conference itself.

The meetings were held in the church where Bro. Grady preaches half the time. It is a fine, commodious structure, which has been built since we were last there. We gave four discourses and heard sermons from Elders Reynolds, Blake and Kinney. A precious communion season followed the Sunday morning discourse. Elders Levi Dudley of Moores, N. Y., and H. Bundy of St. Albans, Vt., attended to the breaking of bread. Bro. Kinney by request supplied the pulpit of the Methodist church Sabbath forenoon. Our service Sunday evening was largely attended and a solemn feeling manifestly pervaded the audience. The reports from the churches were not so full nor so many as they should have been, yet they were quite encouraging. Arrangements are being made to hold a campmeeting early in September—probably in St. Armand or vicinity, and some other measures were adopted which if faith-

fully carried out will be likely to secure a better representation at the Conference in future, should the Bridgroom tarry.

On the whole we can look back to this convocation with pleasure, and feel sure that many went to their homes feeling that it was good to be there. We would like to say more, and to make a note of the hospitality and kindness received from Bro. Bundy and others, but cannot do it now. God knows it all, and He who has promised that "a cup of cold water" given in his name "shall not lose its reward," will remember every work of faith and "labor of love."

### CAPTAIN HALL'S BURIAL.

That nineteen persons—men, women and children—should be separated from their vessel in the darkness of an Arctic night, in the midst of a fierce gale and driving snow-storm, and for about six months (from Oct. 15, 1872 to April 30, 1873) remain on floating ice, or in an open boat till picked up by the Tigress, off the coast of Labrador, savors more of romance than of reality; yet that such was the case is manifest from the testimony which has recently been given before the authorities in Washington. The account of their dangers, disappointments and sufferings is one of sad interest. CAPTAIN HALL died about a year before their separation from the vessel. One evening, on his return to the Polaris from a land expedition to the north, he was taken seriously ill, and about a fortnight later (Nov. 8, 1871) died. Three days afterwards he was buried on shore. One of the survivors thus describes the burial:—

"All hands except the cook, attended his funeral. It was a dark, dismal, cold, windy and disagreeable day. The wind was mournfully howling, and the hearts of all were enveloped in deepest sadness. I held a lantern, and, by the light of it, the beautiful service of the Episcopal Church was read by Mr. Bryant. As the soothing words, 'I am the resurrection and the life, saith the Lord,' fell upon the ears of the auditors, there were few dry eyes; and there amid the savage desolation of nature most rugged, the power of Christianity made itself felt by those who had never before acknowledged its influence; and when the closing words of the service were spoken, 'In sure and certain hope of the resurrection,' the mariners on the ice thanked God that amid all the privations with which they were threatened, there still remained the blessed hope of an immortality where the 'weary should be at rest.' Few of those who were present at the burial will forget the deeply affecting scene. Old sailors, whose faces had been bronzed by summer suns and frozen in Arctic seas, wept aloud."

### WISDOM AND WICKEDNESS.

"But thou, O Daniel, shut up the words and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."—Dan. 12: 4.

"This know also, that in the last days perils shall come. Evil men and seducers shall wax worse and worse, deceiving and being deceived."—2 Tim. 3: 1, 13.

These texts emphatically teach an increase of wisdom and wickedness "in the last days"—at "the time of the end."

The newspapers of the day are one of the best commentaries we can have on the apostolic predictions of "the latter times."

Men and women, within and without the pale of the Christian church, are "departing from the faith" and "giving heed to seducing spirits and doctrines of devils."

Soon the most popular preacher will not be the one who is most "orthodox"—judging from what has heretofore been regarded as orthodoxy,—but he who is an eloquent speaker and teacher of "smooth things."

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night: for when they shall say, Peace and safety—then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape."

That there is an increase of knowledge in the arts and sciences is undeniable, but that wickedness grows apace—with startling rapidity—is conceded even by those whose theory of millennial glory leads them to conclude that in some way or other righteousness must triumph over wickedness before the end.

The New York Observer for example speaks of the recent Walworth paricide as "an expression of that want of reverence and subjection which domestic life in our day exhibits," and adds: "The crime is without a parallel in modern annals. The old Greeks are said to have had no law to punish this crime because it was not considered possible that such a monster as a paricide could be. All theories of education, culture and association as restraints, fail in presence of such a tragedy. We see a youth in his teens, yet old enough to feel all social influences, with his mental and moral faculties in perfect exercise, deliberately planning the murder of his father in a distant city; he conceals his purpose, travels a hundred and seventy miles, procures and loads a revolver; calls at the house of his father prepared to kill him if he found him there; leaves a note to decoy his unsuspecting victim into his room in a public house; and then standing up before his defenceless parent, shoots him down like a dog; shoots him four times to make his savage vengeance sure! We repeat it, the crime, for malignity, baseness, meanness, cowardice, cold-blooded atrocity is without a parallel in modern annals."

The same journal refers to the address of the Rev. Dr. Duff, Moderator of the General Assembly of the Free Church of Scotland, at its last session, as indicating "a crisis in the affairs of Christendom

and the world," and says: "He pictured in vivid colors the strength and menacing attitude of Heathenism, of Mohammedanism, of Popery, Infidelity, and Rationalism; described the alarming prevalence of licentiousness in literature and in practice; of drunkenness, luxury, ungodliness, and Sabbath-breaking. Any differences that existed in the Free Church were not worthy to be named in comparison with the mighty crisis the Church was called upon to face at home and abroad. They could not afford at a time like this to be splitting up into hostile camps. The Church must unite against the powers of evil, and in all disputed points, except the grand fundamental doctrines essential to salvation, must adopt the Scriptural order, and exercise mutual brotherly forbearance."

One of our British exchanges refers to this address of Dr. Duff as a "powerful and startling exhibit of the sapping and mining of religion and morals by infidel and impure literature," and deems it of sufficient importance to be published in a "special extra number." We purpose to refer to this address again—making some extracts.

It would be easy to multiply paragraphs like these, but we forbear. The world is wise but wicked—wise in the things of time, foolish in those which pertain to eternity. It still "cleth in the wicked one," and happy are they that are "in Him that is true" even in Jesus Christ. This is blessedness yours?

### HAVE YOU BEEN WITH CHRIST TO-DAY?

As the Israelites knew by the radiance of the face of Moses that he had been with God on Mount Sinai, so should men know by our spirit, conversation and practice in every-day life that we have "been with Jesus"—talking to him in prayer and listening to his voice in the Holy Scriptures. The Rev. Andrew A. Bonar of Scotland beautifully illustrates and enforces this point in one of his works, thus:—

"In the days when the Mosque of Omar was first built, over that spot of Moriah where the worshipper could touch a piece of the unhewn original rock of the hill, it was customary to bring loads of incense and all aromatic herbs into the shrine, which was called Sakhras. As a consequence, if any one from the city had been worshipping there, he carried away with him so much of the fragrance of the place, that when people passed him in the market-place of Jerusalem, or in the streets, they used to say to each other, 'He has been in the Sakhras to-day.' Would to God we thus lived, coming forth daily with our garments smelling of the myrrh, and aloes, and cassia, from the ivory palaces. With fresh holiness every day drawn from Christ, what witnesses for him should we be! How joyfully should we listen to the loving voice that is ever calling 'Be holy, for I am holy'; and he who speaks thus would hasten to give us more and more when we repair to him."

"We are looking for and hastening unto the coming of the day of God" (2 Peter 3: 12). Now, is it not written, 'When we shall see him, we shall be like him; for we shall see him as he is; and every man that hath this hope in him purifieth himself, even as he is pure' (1 John 3: 2, 3)? That day approaches. Therefore, beloved, seeing that we look for such things, and seeing that all present things shall so soon be dissolved, what manner of persons ought we to be in all holy conversation and godliness?"

### THAT DEBATE.

"The public debate announced to come off between Messrs. McCarthy, Universalist, and I. R. Gates, an opponent of that fallacy, through some technical misunderstanding, has been deferred. Bro. Gates is an old and accomplished controversialist, and is eager to 'use up' this heterodox brother as effectually as he has a number of others, in the course of his ministry. He is endorsed by his own, and several reliable members of other evangelical denominations, as an earnest and faithful minister of the New Testament."

The above from the Methodist Home Journal of Philadelphia refers to the discussion mentioned in the report of the Conference at Harrisburg.

The Rev. A. V. Group says, in a note we have received from him: "A public announcement reveals an indefinite postponement of the struggle—perhaps a withdrawal, *ne plus ultra*, from the weapons of truth. Universalism is a spread-eagle, and if pierced to the heart, will fall to the earth; and we fondly hoped that the deadly arrow of truth, hurled by the help of God, from our skilled champion, would bring the proud bird from her airy and sky-bound home to the oblivious tomb; but unfortunately for our cause the dextrous bird has already learned what kind of weapon is reserved for the attack, and in whose hands that weapon is held. The plea for postponement is the fact that the trustees of my church (Union Street, Philadelphia) have declined to give the church for the holding of the debate, and that Dr. Kynett refused to endorse Brother Gates as a competent defender of evangelical doctrine; but since it is well known that other prominent ministers have endorsed Rev. Mr. Gates unequivocally, and other places for holding the discussion might have been secured, these reasons are insufficient. They are only avenues through which the bird escapes the weapon. I have never been favorable to doctrinal discussions, but I confess that there are sufficient reasons why this one should not have been deferred."

### THE EXTRA HERALD.

Some who order the "Extra" of May 28th do it with hesitancy lest we should be unable to fill their orders. We would

therefore say that at present we can send any number that may be wanted—from one copy to a thousand. The paper is one of permanent value and will not, like a daily newspaper, be comparatively worthless in a week. Containing as it does an able review of the N. Y. Observer's article, "The Millerite Scare," it ought to be well and widely circulated. Churches ought to order them by the quantity for gratuitous distribution. By mail, 12 copies for 50 cents; or 30 copies for a dollar; by express, 100 copies for \$2.50—the express to be paid by the one sending the order.

### Correspondence.

"Then they that feared the Lord said often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

### THE LAND WHERE THEY DIE NO MORE.

The following incident is reported to have occurred in a Southern State at the time of the cholera's ravages.

"Who can tell of a land where they'll die no more?"

A strong man cried as he rushed from the door; "Here death-groans are heard on every hand. As 'mid the dying and dead I stand; Oh who can tell of a better land—A land where they'll die no more?"

A messenger of Christ was passing by and heard this loud agonizing cry: He told him of Jesus, the Son of God, Who gave for poor sinners his precious blood; To buy them a home beyond Death's flood,—In a land where they'll die no more.

But a few brief hours had passed away, And night had scarce given its place to day, When this strong-looking man, now with death-glazed eye, (By cholera seized) laid him down to die; But his faith was strong in a Saviour nigh And the land where they'll die no more.

"Oh cholera," said he, "thou hast come too late; I fear thee not, though I know my fate, For I've heard what the Saviour has bought for me."

How he paid its price on Calvary's tree,— And now I long that place to see, 'Tis the land where they'll die no more!"

D. TICKNER.

Marquette, Wis.

### REPORT OF THE MESSIANIAN MISSIONARY SOCIETY OF PENNSYLVANIA.

This society held its annual meeting in the Mission chapel of Messiah's church in Harrisburg, Pa., on the 29th of May, 1873, at 3 P. M.

Dr. J. Litch, President of the society, introduced for discussion the theme, *Our Mission and Work*. He alluded forcibly to the past state of the Christian mind—having been chained by error,—but the glorious light of the gospel has broken in and dispelled the gloom. "The advent of Jesus is imminent and pre-millennial. At his coming his people will be raised, and in immortality will reign with him upon the new earth to all eternity. Many ministers, truly united to Christ, are still blinded on these truths, and hence the necessity of our mission and work. Many, when 1843 had passed, and Jesus did not appear, had not stamina enough to resist the opposition which arose against their faith; but others stood firm and to-day are in full assurance of faith. I ask for Christian unity. I stand not here to declare that I love other Christians less, but because I love Christ more. We must never let go the object of our work—to bring souls to Christ; and when we have brought them to him, we must build them up, instruct and teach them concerning the fulfillment of the promises of God at the second advent of Christ. The judgment day is upon us, and I believe we are doing the world a great deal of good. It is true that we are in an age of apostasy; and we can only save men by 'pulling them out of the fire,'—we must follow them up day after day, if we would save them at all. The theme to which we give prominence is not popular. How the multitudes feel about it is well expressed in the remark made to me by Dr. Seiss of Philadelphia: 'The butterflies are all gone when it is known that I will preach on the coming of Christ.' They do not like it. We have a specialty as a denomination, and that is, to hold up the coming of Jesus and to preach it."

Rev. J. M. Orrock followed in a hearty endorsement of the above: "We must follow the injunction of the apostle, 'Quit you like men.' A vessel at sea nears the shore surrounded by increased and multiplied dangers; so is it with the church as she nears the haven of eternal rest. Hence we have a special reason for watchfulness and work. The apostle very strikingly portrays the darkness of Christendom in contradistinction to that of Heathendom, when in 2 Tim. 3: 1-5 he speaks of those who have a form of godliness, but deny the power thereof.' (Compare with Rom. 1: 28-32). The theology of the day seems to be largely mixed with what manufacturers of cloth in England call 'Devil's dust,'—a little truth with a great deal of error. What, then, is our duty? To stand up for the truth—not like children, but 'like men,'—even if we have to do it alone, as did Micahiah in the presence of King Ahab. We not only need faith, but fortitude, and in a spirit of love to hold forth the sufferings of Christ, and the toil of his people, his coming in glory and the gathering of his jewels to him in the day of his revelation."

Elder J. Pearson next followed: "Unity characterized the church in its early history—to-day it is broken into fragments. But among them all there is the unseen, mystical body of Christ. As a denomination we have a work to do. We have a system of faith to uphold: a complete redemption in Christ. God is

not necessitated to annihilate this earth and let Satan thus triumph. He will redeem it, and that, too, in connection with the return of Jesus.

"Why do not all Christians look for Christ? Because they put a temporal millennium between themselves and his coming,—they look at their own achievements instead of to Christ. Let us be faithful to our work, and await the fulfillment of his promise."

On motion, the business of the society was taken up. The Executive Committee reported acceptably as follows:

In accordance with the decision of the Missionary Board, the services of Bro. Aldred were secured for Bucks county—his last year's field of labor.

We refer to his report for an account of his labors, and to the Treasurer's report for the financial condition of the society.

D. ELWELL,  
M. L. JACKSON,  
WM. H. SWARTZ,  
Executive Com.

Bro. Aldred's report was next submitted:—

As your missionary I have labored in Penn Valley, Chestnut Grove, Creek school-house, Dolington and Yardleyville. Have preached 140 sermons, held two protracted meetings, which resulted in 16 souls professing faith in Jesus. Eight were baptized, and nine received into church fellowship. Have traveled 963 miles to fill appointments.

JAMES A. ALDRED.

The Treasurer's report followed:

|  |          |
|--|----------|
| M. M. Society, Dr.                     |          |
| To one year's salary paid Bro. Aldred. | \$700.00 |
| " bill of 500 missionary boxes,        | 28.55    |
| Total expenditures,                    | \$728.55 |
| CREDIT:                                |          |
| By balance on hand June 3, 72          | \$30.80  |
| " cash from Eld. Skokely, Emporium     | 6.00     |
| " " Eld. Elwell, Trenton               | 56.37    |
| " " Eld. Grady, Yardleyville           | 1.27     |
| " " Eld. Aldred, Penn Valley           | 183.35   |
| " " Eld. Zeigler, Centre county        | 35.27    |
| " " Bro. S. G. Allen, Morrisville      | 25.00    |
| " " Eld. Aldred, Chestnut Grove        | 7.53     |
| " " Bro. Samuel, Prior, Treas.         | 100.00   |
| " " Eld. Swartz, Harrisburg            | 3.30     |
| " " Bro. P. Swartz and family          | 5.00     |
| " " Eld. Cutter, Moshannon circuit     | 9.36     |
| " " Eld. Jackson, Camb. Co. circuit    | 12.00    |
| " " Eld. M. L. Jackson                 | 8.00     |
| Total,                                 | \$610.85 |
| Balance due Treasurer,                 | 217.70   |
| Total,                                 | \$728.55 |

Thos. H. Prior, Treasurer.

Report accepted, and measures taken to make up the deficiency:—

|   |          |
|---|----------|
| Thirty-one persons paid \$1.00 each as an annual membership fee | \$31.00  |
| Two friends paid cash   | \$7.00   |
| On Life-Membership of Eld. J. M. Orrock                         | \$25.00  |
| " " J. Zeigler, Prior, Treas.                                   | 100.00   |
| " " Thos. H. Prior  | 25.00    |
| " " Eld. F. Gunner  | 25.00    |
| Pledges to be paid in one month                                 | \$7.00   |
| W. H. Swartz  | 5.00     |
| L. R. Gates (paid)  | 5.00     |
| J. Zeigler (paid)   | 10.00    |
| M. L. Jackson (paid)  | 3.00     |
| Mary Rupp (paid)  | 2.00     |
| Total paid and pledged,   | \$160.75 |
| Balance still due, and referred to Executive Board              | \$56.80  |

On motion it was agreed that the Board of officers and directors remain the same as they now stand, except that Bro. J. Donson be substituted for Bro. Thos. H. Prior in the Board of Directors.

On motion, Elders Orrock, Pearson, Gunner and Thos. H. Prior were received as Life Members of the Messianian Missionary Society.

Adjourned to meet at 6:30 P. M.

M. M. S. Executive Board met according to adjournment.

On motion, Elders D. Elwell, M. L. Jackson and W. H. Swartz were appointed Executive Committee for the ensuing year.

A request by the Moshannon circuit for a pastor was presented and the result, together with other decisions made by the Board at this and a subsequent meeting, is given in the report of the committee on destitute ministers and churches published in the Herald of June 11, 1873. Adjourned. J. ZEIGLER, Sec.

### LETTER FROM REV. HENRY DANA WARD.

My dear Bro. Orrock:—This morning I laid out an article on the five kingdoms, presented in the order of their succession by the prophet Daniel, which I intend to send you. Weeks ago I would have offered it in channels thirsty for such small rain (well knowing that the readers of the Herald are constantly refreshed with the hope of the coming kingdom at hand), but as the dead flies in the ointment of the apothecary are fatal to the rich fragrance, so is the odor of the end of this world to respectable papers and peoples of this world. Any serious question of a brighter prosperity soon to come and forever to last in this fourth kingdom of the prophecy, disgusts the taste of such as make mosegays for the fashion out of doctrines gathered among the traditions of men. I speak the truth—not to censure, but to sympathize with those who ignorantly leave the holy covenant, to obey the commandments of men.

While in the act of sketching a word of introduction, your paper of the 18th instant came, and I laid down my pen and laid aside my article, for the Herald of that date has a far better notice of Daniel's prophecy, by J. M. Code of Bath, Eng., than I had written, and a most interesting and Scriptural interpretation of the question, "Is this earth regenerated to be the home of the saints?" by the Rev. Joseph Scott of the M. E. church, Boston, as reported by Elder Cunningham, together with an earnest reply by the Rev. R. W. Clift of Cliftondale, Mass. I consider Mr. Scott's views clear, bright, solemn and conclusive in support of the affirmative of the question; and the Rev. Mr. Code's in the negative the best that one can find in brief on that side of the question. Not to argue here what was better done, I call attention to what I consider two mistakes in Mr. Allen's opening: First, "We are not to wait for the earth to be renewed for our home," and Second, "This earth is cursed." Once I believed so myself, but when I see that the Son of God waits for his possession (Psa. 2: 8; Luke 1: 33), which he is gone to receive, and having

received the kingdom he is to return (Luke 19: 12-27);—when I consider that he is "on the right hand of God from henceforth expecting till his enemies be made his footstool" (Heb. 10: 12, 13), I am ready to wait also (together with the saints enumerated in Hebrews 11th) for the coming of the Lord "in the times of restitution of all things" to open the home of the saints in the "new heavens and new earth wherein dwelleth righteousness." (2 Peter 3: 13.) However mysterious this ground it is so revealed. The *adamah* (sandy) is cursed, not the earth (*arets*) for Adam's sin (Gen. 3: 17) and is redeemed for Christ's righteousness; while this whole creation here waits for the inheritance of the purchased possession, until the time appointed of the Father,—"that in the dispensation of the fullness of times he might gather together in one, all things in Christ, both which are in heaven and which are in earth, even in him." (Eph. 1: 10).

The misapprehension of the word, and ridicule stamped on it with feet and hands, was trying to the heart of the affirmative. But patience, my brethren; our Lord endured contradiction to save the erring. I was brought up in the views of the negative of this question, and now I am sure that the traditions of the kingdom already come, and of a thousand years of peace and safety in this world yet to be attained, and of the perpetuity of the race in mortality, and some other like things, are



tion of the Latin Bible, and the first book printed with metal types by Gutenberg and Faust, somewhere between the years 1450 and 1455, brought \$2400 or \$21,400, the largest price ever paid for a single book. Another copy printed on paper realized \$2890.

In spite of the tenacity of faith characteristic of the Jews, Christianity does make some progress among them. Of the thirty thousand Jews living in London, two thousand are members of Christian churches. Of the eighteen thousand living in Berlin, two thousand are said to have been converted. The total number of Jews in Europe is estimated at 3,431,700, and of these twenty thousand are reckoned as Christian converts.

The census gives some interesting items about the Jews. In 1850 they counted only 18,371 members in the country, and in 1870, 73,265. In 1880 they had but 36 synagogues, and in 1870 they had 162. Such progress as this shows the attraction this country has offered this people. In Philadelphia they have eight synagogues, and in New York twenty-six. Metropolitan centres appear to be their favorite fields, and they will be found strong, relatively, in all the leading cities of the nation.

The Bishops of the M. E. Church it appears, receive \$4,000 each, except Bishops James and Simpson, who each receive \$4,500, and Bishop Morris, whose stipend is stated at \$1,500. The Secretaries, Dashiell, Reid, Eddy and Haven, receive each \$5,000. The Book Agents at New York \$4,500, and those in Cincinnati \$4,000. The Editors \$4,000 each, except one, the Editor of the *Atlanta Advocate*, whose salary is \$2,500. One of the official papers is represented as having cost the Church over \$50,000 for its support, the Editor of which receives for his services \$4,000 a year.

Bishop Whipple, of Minnesota, in a recent speech, said that there are now eight Episcopal churches in his diocese composed of Indians, and four of the clergymen are Indians.

The little church at Mount Washington, the very southwestern corner of the State, has been reduced to a single member by death and removals. This aged sister, feeling the loneliness of her situation, recently sought refuge and the fellowship of the nearest church, that of South Egremont. But as she was the sole survivor, there was no church but herself to give a letter of dismission and recommendation. So she brought the church record certifying her membership, and her good standing being known she was welcomed by the church to which she applied, and by that vote of welcome was a whole church absorbed by another—two churches thus made one—a fact we have not seen paralleled in the history of our Zion.—*Congregationalist*.

Dr. Bellows, who is rated as one of the ablest and most conservative of the Unitarians, has recently given some utterances descriptive of that denomination. He says: "We can and do admit all manner of men into our Society—Spiritualists, Catholics, Atheists, Infidels—all are equally welcome, if they do not attempt to measure others by their standard orthodox. Unitarianism, I think, will become evangelical. Our future depends only on the limitations of the human powers and science. We hold the religion of the future, if such a thing exists." Again, he says, "Our whole arrangement is one rather of a mutual understanding than of a fixed purpose. If we were cut up into forty different bits, and each fragment set afloat on its own individual single, I think we should gradually work our way together into pretty much what we are now. There are some few who have either left us or stand ready to return to Christianity; but they would probably go into something like Beecher's free religion. They are conservative, and are afraid of such loose fish as Frothingham coming into the quiet pool and raising a general disturbance. He may do so at any time. We cannot prevent it."

#### NEWS ITEMS.

The Sultan of Zanzibar has signed the treaty with Great Britain for the suppression of the slave trade, negotiated by Sir Bartle Frere.

Sir Bartle Frere reports that thirty thousand persons are annually exported from Africa and sold into slavery.

The Sultan of Turkey has issued a firm granting to the Khedive of Egypt an independent internal government, and authorizing him to augment the army and conclude foreign treaties.

A Constantinople dispatch states that a treaty has been concluded between the Khedive and Sultan for mutual protection, by which the former, in case of the invasion of Turkey, agrees to provide 150,000 troops.

The Khan of Khiva has capitulated to the Russian forces.

The Shah of Persia is having a grand reception in Great Britain and the Continent.

A new Atlantic cable has been successfully laid.

Russia has 200,000 troops in the Caucasus, with water communication behind them by river and canal all the way to St. Petersburg. This army is thus all ready to march upon India by the route which the great Napoleon had chosen for his own march upon India. On the Caspian Sea an overwhelming fleet is ready to support this army, thus placing both Persia and the route to India, just mentioned, at the mercy of the Russians. It is not at Khiva chiefly that Russia approaches India. On the upper waters of

the Akser, the Russians are only 350 miles from Peshawar, in India, and only 200 miles from Cashmere. Khiva is 850 miles from the nearest post on the Indian frontier.—*Christian Union*.

A letter from the Feejee Islands states that the mountain savages killed a family of whites named Burns and some Polynesian laborers, altogether 16 whites, whose bodies were found terribly mutilated. Some of the bodies were carried away for a cannibal feast.

The Chinese are flocking into California faster than ever. Already they number one quarter of the male adults of the State.

A fiend in the shape of a woman recently died in Kansas, and confessed on her death-bed that she had poisoned six persons; the dose which she had prepared for her seventh intended victim she accidentally took herself, thus saving the State the trouble of hanging her.

By the upsetting of a boat at Calais, Vt., on a recent Sunday, five persons lost their lives.

A pork-packing establishment in St. Louis was burned on Thursday, and 1200 live hogs were merged in one shrieking holocaust.

THE CHOLERA in Nashville and Memphis, Tenn., has already proved a terrible scourge—hundreds have perished by it. A few cases are also reported in Cincinnati, Ohio, and elsewhere.

#### THE YO-SEMITE VALLEY.

Rev. E. Payson Hammond, the well-known evangelist, thus writes from the Yo-Semite Valley, Cal., May 5th, to the *London Christian*, respecting God's wonders in nature and grace:—

"I have never enjoyed seeking to win souls to Christ more than during the past winter. Each of the six cities in which I have had meetings has numbered from sixteen to thirty thousand, and in each of them from five hundred to one thousand have been received, on the profession of their new-found faith in Christ, into the churches. In each of these cities, all of the evangelical churches have united, so that there has been little, if any opposition. From each of them we have gone out, with ministers, and Christians, and young converts, numbering from forty to ninety, by rail, to smaller places, and begun meetings, which have been carried on for weeks and months afterwards, and resulted in the conversion of many souls.

"It is not my object now to give you an account of these meetings, but to convey some idea of this wonderful valley of Yo-Semite. It is situated one hundred and forty miles south-east of San Francisco. Part of the way we came by rail, and two days by stage, and finally eight miles on horseback. One night on the way was spent on the spur of the Sierra Nevada, amid snow seven thousand feet above the sea. Two days before we were in the valley covered with flowers.

"As we had heard and read so much of the Yo-Semite, our expectations were very great; but they have been more than realized. The longer we remain here, the more deeply we feel that its grandeur cannot be exaggerated.

"The valley is from eight to ten miles in length, and from half a mile to a mile in width. It is surrounded on all sides by perpendicular granite walls, from 2500 to 4000 feet high. The prominent points have suggestive names given to them. The height of each has been accurately measured by State authority. A few of these I will mention, with their exact height.

"They have been repeatedly measured, and there can be no mistake. Their altitude is given from the bottom of the valley which is itself four thousand feet above the level of the sea. Cathedral Rocks, are 2600 feet above the valley; their form suggests the outline of a dilapidated Gothic cathedral. Cathedral Spire 2400 feet; Sentinel Rock, 3043 feet above the river at its foot; Sentinel Dome, 4150 feet; Glacier Rock, 3705 feet; Stair King, 5000 feet; Mount Broderick, 5000 feet; El Capitan with two perpendicular fronts, a mile long, 3300 feet high, and bounded above by a sharp edge, upon which the very sky seems to rest.

"The numerous waterfalls are also a chief attraction of the valley. They vary in height from 300 to 2600 feet. Just opposite from where I am now writing, the 'Yo-Semite Fall,' with three successive leaps, is pouring down its white foaming sheet of water, 2641 feet in length. A stream of water flowing nearly straight down for half a mile in length is certainly a most wonderful sight. As we approached it we were quite ready to believe Mr. Bancroft, who says, 'It is the loftiest waterfall known on the face of the globe, setting its forehead among the stars, and planting its feet at the base of the eternal hills.'

"On our way here we visited some of the 'big trees,' one of which was eighty-one feet in circumference, but even this great tree made no such impression on our minds as this waterfall. From no part of the valley can we see any snow or mountain beyond the Yo-Semite Fall, and at first sight it seems a wonder where all the water comes from. Day and night it comes thundering down the mountain side, and when it reaches the valley, it causes the grass and flowers to spring up and gladden many hearts.

"Just so I have thought it is with those who can say with the Psalmist—'All my springs, Lord, are in Thee.' Those who live above the world, and much in the presence of God are continually sending forth streams of usefulness which make all about them happy. I have seen many young people and chil-

dren converted, who at once went to work for Jesus, and so were the means of doing great good, and it has given me pleasure, in spite of the unbelief of lookers-on, to find them years after, like these gushing fountains of water, gladdening and refreshing the hearts of all around.

"How is it with you, my young friend? Did you a few months or years ago, for the first time, drink of the water of life, and is your heart still a fountain, from which flow forth words as refreshing and life-giving as water to those dying of thirst?

"This Yo-Semite Fall before me, as I have said, is fed by the springs and snow high up, though out of our sight, in the Sierra Nevada. And so if you would lead a happy, useful life, you must be often upon your knees, with your open Bible, in the presence of God, and then you will at times seem to get so near to heaven that with John, you can say, 'HE SHOWED ME A PURE RIVER OF WATER OF LIFE, CLEAR AS CRYSTAL, PROCEEDING OUT OF THE THRONE OF GOD AND OF THE LAMB.'

#### THE MEN ON THE ICEBERG.

Secretary Robeson has sent to the President his report in full of the investigation of the *Polaris* matter, from which we make the following extracts respecting those who were left on the ice. Capt. Buddington having determined to return to the United States started southward in August, 1872. The report says:—

The ship made fast to a large floe of ice in latitude 80 degrees 27 minutes north, and longitude about 68 degrees west, and while still fast to this floe drifted south through Smith's Sound, nearly to Northumberland Island. In pursuance of the usual orders, under similar circumstances, a quantity of provisions and some fuel had been placed on the deck of the steamer in readiness to be removed to the ice should the safety of the ship become endangered, and it was ordered and understood that if a crisis should be imminent, not only stores, guns, ammunition, etc., were also to be put upon the floe, in order to preserve the lives of the party, and the result of the expedition, should it become necessary to abandon the ship and take refuge on the ice. A canvas had also been erected upon the floe for shelter, should the ship be lost.

On the night of the 15th of October, in about lat. 79 deg. 33 min. north, during a violent gale and snow, the need for such preparation became apparent, as the ship was suddenly beset by a tremendous mass of ice, which was driven against her from the southward and forced under her, pressing her up out of the water, and by successive and violent shocks finally throwing her on her beam ends. Capt. Buddington directed the provisions, stores and materials in readiness as before described, to be thrown overboard on the ice, and ordered half of the crew upon the ice to carry them upon a thicker part to hummocks, where they would be comparatively safe. He also sent all the Esquimaux with their kayaks out of the ship and lowered the two remaining boats upon the floe.

While so engaged in the darkness of an Arctic night, in the midst of a fierce gale and driving snow storm, the hawsers of the *Polaris* failed to hold her, and she broke adrift from the floe, and in a few minutes was out of sight of the party, who were at that time busily at work on the ice. It is the uniform opinion of the witnesses, and our unanimous conclusion from the testimony and from the circumstances detailed, that this separation of the ship from the men, women and children upon the ice floe was purely accidental. After losing sight of the ship, some of the men and a large part of the provisions were found to be afloat on a separate piece of ice. The men were rescued by means of boats, which fortunately had been saved on the ice, and the party thus collected on the main floe passed the night as well as they could. The next day they made several attempts to reach the land with the boats, but failed, notwithstanding their most persistent efforts, owing to the obstruction of ice and the violence of the wind. While thus striving to get on shore, but at what particular time of the day is not exactly ascertained, the *Polaris* came in sight to the northward, apparently coming toward the floe under steam and sail; an India rubber blanket was hoisted on an ar and displayed from the top of the hummock, the colors were set and other signals were made to attract the attention of the *Polaris*, and as she approached so near to them, they plainly saw her down her rail and could distinguish her escape pipe, and she kept on toward them until they supposed her to be not more than four miles off; they felt sure she could force her way through the ice to their position, and that in a little while they would be again on board. In this they were disappointed; the *Polaris* altered her course and disappeared behind the shore; some time afterward, as the floe drifted away, she was again seen by some of the men under the land with her sails furled and apparently at anchor or made fast to the shore or ice. Shortly after the *Polaris* had been sighted the second time, a violent gale from the northeast sprung up, the weather became thick and the land lost sight of; the ice drifted away to the southward, with these nineteen persons upon it. In view of the circumstances detailed, it is our unanimous judgment that this final separation from the ship was also accidental.

From October 15, 1872, until April 30, 1873, when they were picked up in latitude about 59 degrees north, these nineteen men, women and children remained through the whole of a dark and dreary winter upon the ice. In their first endeavors to reach land they occupied for a time different pieces of floating ice, but were forced finally to abandon all hope in this direction. They rested at last upon the floe upon which the *Polaris* had been made fast on the 15th August, 1872, in latitude 80 degrees, and from which she broke adrift on the night of October 15 following: the original extent of this floe they estimated at about five miles in circumference. Snow huts were built by the Esquimaux, in which they lived and kept their provisions. Occasionally during the winter the Esquimaux shot seal, and once they killed a bear, and this renewed their supply of meat. On the first of April, finding their icy quarters much reduced by the breaking up of the floe, and that the current was then setting them to the southward and to sea, they launched their boat into the open water and pulled toward the west, in order, if possible, to gain the coast. At times, ice getting too closely packed to get their boat through, they were compelled to put the boat up on it, landing it again as soon as a lead opened to the westward or southward. In this way they passed a month of weary and desperate endeavor.

Toward the close of April their provisions were almost exhausted, and they were one day absolutely reduced to less than a biscuit apiece and a mouthful of pemmican, when a bear, scenting them on the ice, approached them and was shot, and they were thus rescued from starvation. Revived by this good fortune and strengthened by this new supply of fresh meat, they struggled on until the last day of April, 1873, when they were rescued by the *Tigress*. At this time they had the coast of Labrador in sight, distant about 40 miles, and were hoping to reach it before they were exhausted.

The circumstances of this most extraordinary voyage are given at length by the witnesses, and as particularly detailed in the diaries that some of the rescued party made day by day upon the ice. At the time of their separation from the *Polaris* every one belonging to the expedition was in good health. Nineteen were upon the ice floe, and they believed all the rest were on board the ship. The *Polaris* had not then repaired her broken stern, and leaked somewhat, but was easily cleared by the deck pumps. She had plenty of provisions but not much coal, probably about enough to last through the winter. She was last seen apparently at anchor under Northumberland island, where it is most likely she remained for winter quarters. Dr. Hayes found Esquimaux residing on that island, and the Esquimaux settlement of Navik is close by. As to the question whether the ship can make her way to the Danish settlement of Upper Navik or Disco without steam, if she gets free from the ice this season, supposing her to be in as good condition as when the rescued party was last on board, the witnesses differ in judgment; but the safer, if not the better, opinion is that she will need assistance to bring her completely and safely out.

#### A NEW WITNESS TO AN OLD STORY.

The truthfulness of the story of the crucifixion of Jesus Christ hardly needs confirmation; for the theory that Christ was a mythical personage is no longer accepted by intelligent scholars. But the fact that every new discovery in the Holy Land confirms the Biblical history and none contradict it, is a noteworthy circumstance; and the testimony given below, as it is to the most important fact in the sacred history, so it is the most important confirmation which recent researches have brought to the light. It only remains for us to add, that Rev. Charles H. Payson of this city, the writer of this letter, is personally known to us, and we vouch for it that he is neither a man to impose on others, nor one to be easily imposed on himself.

SEA OF GALILEE, April 6, 1873.

A most interesting, and, if we mistake not, most important item of history was searched out at Nablous, the ancient Sychem, a few days since. It will be remembered that in this city is found the little remnant of the Samaritans, whose synagogue is the invaluable Samaritan copy of the Pentateuch. They claim that it was made by the grandson of Aaron, 3,500 years ago. The antiquarians deny any such claim; yet all are ready to acknowledge that it is one of the oldest MSS. in the world. It is of the greater value as collateral evidence, because in the hands of a people that for more than 2,000 years have had no dealings with the Jews.

It has been the good fortune of Rev. J. El Karey to discover a record kept by the priests of this synagogue, that reaches back hundreds of years before Christ. It contains a record of interesting events connected with the synagogue, and was always kept by the leading priest.

It occurred to Mr. El Karey, who is a native of Samaria, educated in England, and now missionary-physician there, to search this record. He argued that so great a religious communion as was occasioned by Jesus's visit to Shechem would arouse the anger of the priests, and that he accordingly should find some better record in this ancient register. He ascertained that the name of the priest in Christ's time, was Shaffer. On examining the record, he did not find that which he expected, but was rewarded by this statement: "In the 19th year of my priesthood, and the 4,281st year of the world, Jesus of Nazareth, the son of Mary, was crucified at Jerusalem."

This was all. But when we remember by whom it was written and when, it seems of the greatest importance. Mr. El Karey

is making a thorough examination of the whole matter, and will shortly publish a list of the priests before and after Christ, and such other facts as may serve to make this record as useful as possible.

I would only add that Mr. El Karey has been most laboriously and successfully laboring at Nablous for the last five years, under the auspices of an English Missionary Society. Partly Jew, partly Arab by birth, and now by faith a child of Jesus, he seems peculiarly fitted to carry out this interesting investigation in his native place, and his faithfulness and success in his appropriate work assure the Christian world that the highest credence may be given to any statement he may make on this subject.

I ought to add that the translation as given above, is from memory, and it may not be in the exact words of the original, although written within an hour after Mr. El Karey gave them to me. A statement certified by the present priest, will soon be given to the world, which can be relied upon.—*Chas. H. Payson in Christian Weekly*.

#### PROSPERITY AND DRUNKENNESS.

Amongst the bright spots which have lighted up the history of the old country during the last few years, there is one shadow, namely, the saddening fact that the remarkable prosperity of the country during the period referred to has had little effect in reducing pauperism, whilst it has led to a great increase in the consumption of intoxicating drinks. Indeed, the prosperity and the increase in drinking may be characterized as cause and effect. The last Inland Revenue return shows, perhaps, the highest instance of self-taxation for strong drink and tobacco on record. The duty on these things, and the cost of licenses for their sale, make a total in one year of nearly thirty-five millions of money thrown into the public treasury by the votaries of the glass and the pipe.

Probably an aggregate sum of very much more than a hundred millions is spent in the course of a year on drink and tobacco! Can it be wondered at, then, that so large a percentage of the working class that can ill afford such profitless expenditure, with its frequent attendant loss of time and wages become a burden upon the rates? This expenditure is going on at an increased ratio, while the augmented consumption of tea, coffee, and sugar, has by no means latterly kept pace with the increase of the population. This would seem to betoken some change for the worse in the taste of the people. It is indeed sad to think, as an English paper observes, in commenting on the foregoing facts, that one of the most striking results of the high wages that have been earned by the working class during the last two or three years is the increased consumption of intoxicating drinks.—*Montreal Witness*.

#### Miscellaneous.

##### THE MYSTERY OF CHASTISEMENT.

"We glory also in tribulations."—Rom. 5: 3.

Within this leaf, to every eye  
So little worth, doth hidden lie  
Most rare and subtle fragrance.  
Wouldst thou its secret treasure unfold?  
Crush it, and thou shalt perfume find  
Sweet as Arabia's spicy wood.

In this dull stone, so poor and bare  
Of shape or lustre, patient care  
Will find for thee a jewel rare.  
But first most skillful hand essay,  
With file and flint, to clear away  
The film that hides its fire from day.  
This leaf! this stone! I say it heartily;  
It must be crushed by pain and smart.  
It must be cleansed by sorrow's art.  
Ere it will yield a fragrance sweet,  
Ere it will shine a jewel meet  
To lay before thy dear Lord's feet.

##### THE INSPIRATION OF SCRIPTURE.

After all has been done, the bulk of Holy Scripture remains much as it was before, standing out and beyond any other thing claiming to be of a kindred nature, and showing itself to be in its essence and bearing, altogether unique and divine. The Koran, the Shaster, the Vedas, so far as they are not reflections of Scripture, are so limited, unhistorical, and inferior in morality, as to stand at the best on an altogether lower and other platform. And in comparison with the spiritual light of other nations, that possessed by the Jews, and that which is of the essence of Christianity, is especially when we remember their otherwise great inferiority—absolutely as different and superior in degree as to amount to a difference in kind, and to be, if not superhuman, yet altogether inexplicable, save on the supposition of its being a revelation. Standing in the silence of the universe, and asking whence we came or whither we are going—who made us, what is our destiny, is there a life beyond?—we have in the Bible a voice which answers all these questions, supplying us with what we need, and leaving us with the impression that the same power which enabled us to ask these questions is that which in this way has supplied the answers.—*Bishop of Argyll*.

##### LEARN RESIGNATION.

Learn resignation under afflictive dispensations, either in crossing your schemes, or in reducing your resources. "Because they have no changes, therefore, they fear not God." It was said of Moab, "Moab hath been at ease from his youth, and he hath settled on his lees, and neither hath he gone into captivity; therefore his taste remains of him, and his scent is not changed." The prodigal was more favored—a famine drove him home. Manasseh was mercifully ruined—in his affliction he sought the Lord God of his father, and he was found of him. And he gives you the valley of Achor for a door of hope. Do not think hardly of him, under whose discipline you now are.

He knew your danger; and interposed to prevent it. He has hedged up your way with thorns; but it is to keep you from following lying vanities and forsaking your own mercies. He tries you; but it is for your profit. He sees what you can bear. And he who loved you, so as to give his own Son for you, will suffer you to want no good thing.

PROPER MOTIVES TO DUTY.—The Sermon on the Mount demands that all religious duties to be acceptable to God must be performed from right principles—genuine love to God, and with absolute sincerity of heart. For example, good works must have not a shadow of ostentation about them, prayers must be uniform and sincere voluntary duties,—like fasting, must be performed from only the purest motives; there must be perfect faith in God and in his providence while laboring for his cause, and we must be sincerely conscious that the treasures which we love are in heaven, and our hearts must be set supremely on them and not on earthly treasures; for then only will the mind be undivided, and the conscience become assimilated to the absolutely divine.

#### Married.

JENNINGS—HILL.—At Richmond, Va. June 19th. By the Rev. S. F. Grady, assisted by the Rev. W. B. Kinney, Elder J. M. Jennings to Cynthia C. Hill, both of Woodbury, Va.  
LORRAN—RICE.—At Richmond, Va. June 12th. By Mr. Clarence S. Luther of Luthersburg, Pa., to Miss Rosie C. Hays of Kersey, Pa.

#### Business Department.

##### APPOINTMENTS.

Albany, N. Y., 110 State St., Sabbath July 6th.  
Gloversville, N. Y., Sabbath, July 13th.  
Newton, N. H., (Christian Church), Sabbath, July 20th.  
Wellfleet, Mass., Sabbath, July 27th.  
(As communion service will be held, we earnestly invite all our friends to attend.)  
East Haverhill, Mass., Sabbath, Aug. 3d.  
Wakefield, Mass., Sabbath, Aug. 10th.  
Brethren wishing my labors after this will please address me soon at Newburyport, Mass. GEO. W. BURNHAM.

A LETTER addressed to BENJAMIN Higgins, and bearing a Canadian postmark, has come to this office to our care. What shall we do with it?

##### LETTERS RECEIVED.

S. Foster 14.00; D. W. Sonberger; Henry Crouse; Jacob Coggin 2.00; Rev. L. Thompson; Ella Reidy 2.00 Wm. H. Merrill 1.00; Levi Merkel 8.00; Ed. Rowell; Geo. H. Hunt 2.00; Eva L. Mack 2.00; E. T. Scott (the change was made); R. Hutchinson 2.00 P. A. Beckwith; Mrs. Israel Conover 1.00; M. S. Perkins .50; H. A. Dolloff 1.00; A. C. White 2.50 (all right); Rev. A. S. Dudley; C. H. Weyer 1.50 (it was never published in tract form); E. A. Stockman; Moody Watson 2.00; M. J. P. Thibault .13; A. McBride 2.00; Wm. Stearns .75; A. S. Porter 2.25; J. B. Tobias 3.00; Mrs. Sarah E. Gray 2.00; J. J. Lucas 1.00; J. Zeigler .25; N. Stokley; C. B. Glenville; S. A. Chaplin 1.00; Mrs. B. J. Mott 1.00; Wm. Emmitt 5.00; A. B. Lombard 2.00; M. H. Moyer 10.00; James L. Bliss 1.00; D. Elwell 2.00; M. B. Libby 2.00; Dio Lewis; Mrs. E. H. Burroughs 1.00; Mrs. Farley Jackson 1.00; Hannah C. Harley .69; J. H. Carr .05; Mrs. H. Sharon 2.00; J. Buffum; W. B. Kinney; S. A. Coburn 1.00; Lucie Atkins 1.25; John Pearce 18.00; Reuben Jackson 2.00; John Donson 2.00; Jacob M. Shelley 2.00.

##### NOTES TO CORRESPONDENTS.

M. WATSON.—Do not consider the evidence sufficient to warrant *faith* in a specific time; we endeavor to give all the light we have on our proximity to the Lord's coming.  
O. B. FENNER.—He acknowledged receipt of the book, promising to make all right on his return from a tour west. Will doubtless hear from him soon.  
D. ELWELL.—It was received, and we are waiting for the remainder of the series before deciding anything about them.  
W. H. SWARTZ.—Will forward your letter to Bro. Pearson.

BOOKS, TRACTS, &c., SENT  
During the week ending Wednesday, July 2.

By mail.—Wm. H. Merrill, Levi Merkel; Edmund Rowell; M. S. Perkins; C. H. Weyer; M. Watson; M. J. P. Thibault; Wm. Emmitt; J. H. Carr; Lucia Atkins; J. Pearce; Wm. Stearns.  
By express.—Elder Jonas Sonberger; J. D. Wheeler.

##### DONATIONS.

TO THE A. M. ASSOCIATION.  
Joseph Foss, 3.00  
"Persis—beloved in the Lord" 10.00  
"O. P. J." (Gen. 28: 20-22) 2.00  
Levi Merkel 2.50  
Wm. Emmitt—"to send Herald to the poor." 2.60

##### FOURTH OF JULY MEETING IN KINGSTON, N. H.

This annual gathering will be held in the Chapel, near my residence, Friday, the Fourth, to continue over the following Sabbath. Elders Cunningham, Gunner, Haskell, and W. Burnham are expected to be present to "preach the word."

This may be our last "Fourth of July meeting," and we trust it will be the best. Brethren, come to the feast.

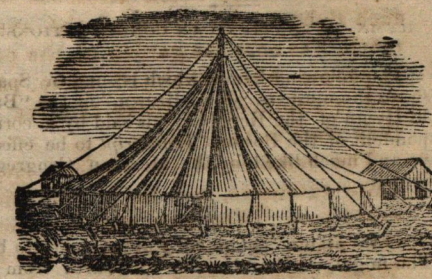
F. GALE.

##### CENTRE COUNTY CAMPMEETING.

Lord willing, the campmeeting under the auspices of the Centre County Circuit of Messiah's Church, will convene on Wednesday, the 20th of August, to hold their annual services, on the old site near Wallace Run, Centre County, Pa. The place is accessible by railroad from all points on the main line to Milesburg and thence by Snowshoe Branch (but a short distance). Services will close on the Wednesday morning following. Elders Osler, Swartz and Elwell are expected to be present on the occasion. Come, brethren, let us meet in Christian unity and fellowship, hoping and pray-

ing that the arm of the Lord will be made bare in behalf of a perishing race. Pray for us.

J. ZEIGLER, Pastor.



HEBRON CAMPMEETING.

THE ANNUAL MEETING at CAMP HEBRON, will commence Thursday July 31 and continue over the two following Sabbaths.

J. PEARSON, JR.,  
D. ELWELL.

THE AMERICAN MILLENNIAL ASSOCIATION will be convened, for business, at such times during the progress of the meeting as will least interfere with the religious exercises of the occasion.

JOHN PEARSON, JR., Pres.,  
H. CANFIELD, Sec'y.

The annual session of the AMERICAN EVANGELICAL ADVENT CONFERENCE will be held on the Hebron Camp-ground, commencing Monday, August 4th, at 9 o'clock A. M. D. ELWELL, Pres.,  
S. F. GRADY, Sec'y.

Note.—The annual sermon will be preached by Rev. I. H. Shipman; alternate, Rev. H. P. Cutter.

The committee of arrangements for the CAMP-MEETING report the following

##### ORDER OF SERVICES.

5.45 A. M. Bell for rising.  
6.1-4 " Prayer meeting.  
7. " Breakfast.  
8. " Family worship.  
9. " Social service.  
10. " Questions answered.  
10.30. " Preaching.  
12.30 P. M. Dinner.  
2.30 " Preaching. Followed by services in the cottages.  
7 P. M. Revival services.  
10. " Retiring.  
D. ELWELL, } Com. of  
J. L. OSLER, } Arrangements.

##### COTTAGES OR TENTS.

Those desirous of securing cottages or tents for the coming meeting at Hebron, would do well to write to me immediately. A few cottages, not yet engaged, may be secured. Price \$18 and \$10 for the season. Tents for \$5. Address, R. R. KNOWLES, Providence, R. I.

##### REDUCED FARE.

FROM NEW YORK TO PROVIDENCE.—We have made arrangements for half fare by the Stonington Line from New York to Providence, R. I. Friends going from or by way of New York will purchase regular tickets at full fare for Providence, and will receive at Campmeeting, a certificate from the Secretary, entitling them to return free. The steamer leaves Pier No. 33 North river at 5 P. M. D. ELWELL.

BOSTON AND PROVIDENCE.—We learn by a note from Elder Osler that "satisfactory" arrangements have also been made for reduced fare over the Boston and Providence railroad, the particulars of which will be given in due



## The Family Circle.

## "PRAISE WE OUR FATHER."

HYMN OF THE MEXICAN CONGREGATIONS.

[The following hymn, which is sung in Spanish, to the music of "John Brown," or the "Battle Hymn of the Republic," is said by a correspondent of the Boston Transcript to be effective and much liked by the Mexican Congregations.]

God over all omnipotent our Father stoops to be;  
The mighty God of heaven and earth from all eternity;  
And He who holds within their bounds the billows of the sea,  
Keeps us with loving care.

Chorus:—Glory, glory, hallelujah, etc.,  
Keeps us with loving care.

He wants no sacrifice of blood, no weary toil or pain;  
No gold and silver offerings, no repetitions vain;  
The offering of a loving heart whose joy no words explain  
To Him is dearer far.

Our grateful souls we offer then, while we our voices lift  
To Him who rules the thunder's voice and guides the lightning swift.  
From us, His children, whom He loves, He asks one only gift,  
Our gratitude sincere.

That He might gain our deepest love, Christ came for us to die:  
Then, O Thou great and powerful One, so infinite, so high,  
Deign to receive and listen to my soul's most earnest cry.  
Oh! I implore thee, Lord!

O Thou, my blest Redeemer, dear Master of my heart,  
Thou whom alone my soul adores, Thy grace to me impart;  
My faith's bright, shining beacon, and my star of hope thou art,  
Hear and receive my prayer!

THE JUST FOR THE UNJUST: OR, HOW TO BE SAVED.  
(CONCLUDED.)

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."—1 Peter 3: 18.

4. Christ also hath once suffered for sins. This indicates the completeness of Christ's sufferings for sins. He once suffered, but he will never suffer any more, because his work was perfectly done. He became "obedient unto death," he was "put to death in the flesh," the nature in which sin, deserving of death, had been committed; but he was "quickened by the Spirit," raised from the dead, and received up into heaven to sit on the right hand of God. He "dieth no more;" for he "after he had offered one sacrifice for sins, for ever sat down at the right hand of God." The *once*ness (if I may coin a word) of the sacrifice of Christ indicates its completeness, perfection, and perpetuity; "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

A man was brought before the magistrate, charged with some breach of the law. Once the magistrate had been an associate of the criminal before him, but now he was a true Christian. Grace had delivered him from his former sins and companionship. But it was not so with the other.

Many present in court, knowing the old intimacy between the culprit and the judge, expected a lenient sentence, or perhaps his being dismissed with a reprimand. But many a hard judgment was hastily passed on the worthy judge, as he severely condemned the crime, and passed the severest sentence the law would permit. It was a heavy fine, with alternative of imprisonment.

The man was poor; sin had kept him so. To pay the fine was for him impossible, and his only prospect was the jail.

Upon this the judge, whose one object now was to show God had pardoned him, and to preach the gospel to all assembled, came down from the bench, took out his purse, and paid the fine at once and in full.

The man was astonished, but he was free. The officers of justice, who before were against him—who were to deliver him to his doom—were in an instant for him—to protect and free him.

The law's heaviest demand was met, the penalty borne by the judge on behalf of the offender.

Exactly such is the death of Jesus, to the soul that believes in him.

The court of justice is held. The Judge is there, whose holiness is unapproachable. His righteous condemnation of every offence must be carried out. His justice in condemning the guilty must have its way. And yet he loves the criminals. He desires to spare them. But justice stops the way to mercy. The trial is over. It is short work in this court. One offence makes men guilty. No need to investigate the extent or number of the crimes. The unuttered sinful thought, once harbored for an instant, constitutes each one a sinner. None plead "not guilty" here. They dare not in the presence of the Holy One. No escape on that ground is possible. The Judge pauses as case after case pours in, and each and all are at once proved guilty. He hesitates to utter the dreadful words, "Bind him with band and foot, and take him away, and cast him into outer darkness." Is there none to bear the stroke of justice in their stead? The Judge's Son comes forward, in character holy and righteous, and yet loving and pitiful. "Lo, I come," he cries, "to bear their sins. Let their punishment fall on Me."

Justice is satisfied with this. The Judge accepts him as the substitute, though it cost him dear to deliver his Son

to death. Yet so greatly does he love the offenders, he consents.

Will they consent? Will they accept this way of escape? Whoever will, may then be free.

Some leap at the proposal and go free at once. They trust their kind Substitute, and are saved.

Some hesitate; and, wonderful to say, some are quite indifferent or refuse, and go to their doom in outer darkness.

Of those who accept the pardon, it is proclaimed in court, "Who shall lay anything to their charge?" There is none to accuse (Rom. 8: 31-39).

Again—there is no condemnation for them. It is God that justifieth. There is none to judge.

Again—who shall separate them? There is no officer to carry them away. Their security is complete, and their salvation everlasting.

Thanks—eternal thanks—be unto God for his unspeakable gift!

The Judge, who could only in justice condemn, has descended from the judgment-seat, and once paid the awful penalty due to me for my sins; and that once paying answers for my sins forever; and now, believing what he has done for me, I am set at liberty!

5. Christ was "quickened by the Spirit." This was God's deliverance of the sin-bearer after he had suffered for sins. If Christ, who came to suffer for sins, had been quickened by the Spirit, and raised from the dead by God, he (that is, God) must be satisfied in every particular with his redemption-work; for it was as "the God of peace," or a God fully propitiated, that he raised him from the dead; and to every one who is anxious to be saved, God presents Jesus in his risen life as "His Christ," who has borne sin, or fully atoned for it—has been in the grave as "One who has been killed by it, but God raised him, and he is now the living One at the Father's right hand—possessed of all the blessings which a life-deserving sinner needs. How important, then, it is to have the resurrection of Christ, who "once suffered for sins," seeing that it is "the fundamental fact on which our acquittal before God rests; for if Christ be not raised, your faith is vain; ye are yet in your sins."

"But now is Christ risen from the dead," and believing in Him, we are not in our sins. The gospel, as preached by Paul, contains four capital elements. 1. Christ died for our sins according to the Scriptures. 2. He was buried. 3. He rose again the third day. 4. He was seen (1 Cor. 15: 3-5). And now by faith we see Jesus crowned with glory and honor in the highest heavens.

"Jesus I know he died and lies; On this firm rock I build."

God—whose righteous judgment against sin was borne by Christ in death—hath raised Christ from the dead; and the importance of showing you that it is a Christ who has been raised from the dead, on whom we ask you to believe, can be made very obvious. Look at this point for a little, and think it over in view of this supposed case.

Were you about to be cast into prison for a heavy debt, and if a dear friend of yours came and said—I will go out to Australia and try to amass a fortune, and if I succeed I will come back and pay every farthing of your debt; that would be acting kindly towards you, but it would not answer your present necessity. But if a friend with whom you were wont to be at school heard him speaking in that strain, and said—I have just returned from that distant land, having made a fortune; here is a cheque for the full amount, take it to my banker, and you will get the money; that friend in need would be the truly valuable friend.

6. Such a friend is a risen Christ, who has gone into heaven, for he has in himself relief for your every necessity. He has acquired the "unspeakable riches" for you, so that believing on him at God's right hand, gives you the benefit of all he acquires by his God-glorifying death, and the same standing in righteousness in the presence of God in heaven, and the same "newness of life" which he now has after having gone through the doom of sin at the hand of God; which is *death*. For the wages of sin is death; but the gift of God is eternal life in Jesus Christ, who is risen from the dead, having paid the uttermost farthing that the sinner owed who cleaves to him.

He is the life-beat at the edge of the wreck; he is bread brought into the house of the starving family; he is the reprieve brought into the cell of the criminal; he is life brought into the very place of death; salvation comes to supplant damnation; heaven brought into the very vestibule of hell.

7. "Christ also hath once suffered for sins," died, rose, and ascended—"to bring us to God." Not within a short distance of God, but to God where he is, in the light of his perfect love and perfect holiness.

As the Red Sea was opened miraculously from the side furthest from the land of bondage, and the waters stood as walls on either side all the way through the sea, before the Israelites were called on to march through it; just so was the veil of the temple "rent in twain from the top to the bottom" (as by a hand from heaven) when Jesus died, in token of the opening up, by his death, of a passage for lost sinners from the throne of God in heaven to the very place of condemnation where they stand, so that they may pass from

their present position under condemnation "on dry ground" into heaven itself, where Jesus is, in virtue of his own blood, and in "the power of an endless life."

Christianity is not, then, a preparation for death and judgment, as is commonly thought, but a life ("eternal life in Christ Jesus") beyond death and judgment. "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into judgment, but is passed from death unto life." (John 5: 24.)

This then, dear friend, which I have now told you about a dying, rising, living, accepted, glorified Christ, contains the very essence of the gospel—the good news of God; and by knowing it and believing it, you have salvation, and can say—I have been already condemned for my sins, and have died; and now I live forever, for I believe in that Christ who was dead under the wrath of God for me, and God assures me I am now as free from my sins as the risen Christ at God's right hand; and on that account I can sing from the heart;

"I bless the Christ of God;  
I rest on love Divine;  
And with unfaltering lip and heart,  
I call this Saviour mine."

I now, therefore, bring you tidings of a risen Christ, whose the gospel places before you in all his majesty, grace, and fullness, and assures you in God's name, that he is given to you personally by the gospel, that you may believe on him and be saved *this very moment*.

He that believes is looked upon by God as he looks on Christ; and when an anxious one sees that it is so, what a flood of light enters the soul! "Suddenly," says one such, "the light flashed upon my mind that God is pleased only with Jesus, and with sinners in Jesus. That moment taught me more of the plan of salvation than I had learned in thirty years. I then began to sing, but I sang notes that no man ever composed, and words no man ever wrote, and the burden of it all was—

"Glory to Jesus my Saviour!  
Glory to Jesus my Saviour!"

In the gospel message God puts his Christ into every man's hand who hears it, and you have to thrust him away from you before you can succeed in being damned! You cannot really hear the gospel and not be saved; for God says "Hean, and your soul shall live." Christ is yours already in the gift of God (John 3: 16); whether you receive him or not, for God in his compassionate love so gave him to the world as a Saviour, that any one in all the world may receive him and be saved; for surely the *unlimited* nature of the gift is indicated by the words of Jesus himself—who only knows the Father—when he assures us that he has been so generally given to all, that "whoever believeth in him should not perish, but have everlasting life." Your believing in him will give you the blessed realization of him as yours in your personal experience; but if he were not yours in God's gift before believing, he could not be made yours in possession by believing. God does not give you a dry offer of salvation. He presents you in all your sinfulness with the precious gift of his Son. "We have seen, and do testify, that the Father sent the Son to be the Saviour of the world." (1 John 4: 14.)

A DRUNKARD had somewhere heard this fine sentiment, "God's love is like the sun." He was sitting in his own miserable dwelling, when a ray of the sun's light entered through his window and fell upon his person; he repeated the thought, "God's love is like the sun; a ray of the sun falls on me, why not a ray of God's love?" He retired to rest full of the same thoughts; in the morning the sun was up before him, filling his room with its splendor. He arose, started to his feet, and basked in its morning beams, and then repeated the thought, "God's love is like the sun; the sun is all over me; if God's love is like the sun, his love is all over a poor drunkard."

It is this kind of love that melts our hearts and brings them back to God. We who believe unto salvation, can account for it only in the way mentioned by the apostle—"God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved)."

The most harrowing representations of "wrath to the uttermost" will never reclaim us; the most pungent convictions of our sinfulness will never lead us to the enjoyment and service of God; but when the eyes of our hearts are divinely opened to see Christ once suffering for sins, the just for the unjust, that he might bring us to God to be forgiven, purified, and glorified, we cannot resist the drawing influence of celestial love, and we consecrate ourselves to the service of our Father in heaven.

One of Brainerd's Indians furnishes a beautiful illustration of this. He came to him one day in great joy, and gave the following account of his conversion:—"I often heard you say, that in order to come we must feel ourselves utterly helpless and undone. I long strove after this, thinking it would be a good frame of mind, and that, in return for it, God would bestow on me salvation. But the longer I strove the more wretched I became. At length I heard you setting forth the glory of Christ, and inviting sinners to come to him naked and empty. That night I saw with my heart the glorious Saviour, and it stole my heart away." Dear friend,

have you seen the glorious Saviour with your heart, so that the sight has stolen your heart away? "This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5: 11, 12).

I charge you, then, in the presence of that loving God who gave his Son to take your nature, and suffer for sins, the just for the unjust, and who presses him upon your immediate acceptance, not to put away from you the precious gift, but receive him now and live; for, be sure of this, that if you perish it will not be because no Saviour was provided for you, or because you were not made aware of the fact, but because you refuse to accept of Christ as yours that you might be saved; and oh, what a damnation must be yours were you stumbling over a GOD-GIVEN Christ into "THE LAKE OF FIRE!"

Amazing words!—He "gave himself for me," for me—rebels, sinful, guilty me. For me the Saviour bore the cross and shame, for me he died, and bore his sacred name. For me he left his glorious throne above, for me he revealed his Father's wondrous love, for me he tabernacled here below, for me he drank the bitter cup of woe.

For me the stroke of justice he endured, for me a pardon full he has procured, for me the Saviour meekly bowed his head, for me his precious blood he freely shed.

For me he agonized and died, for me God's righteous law he satisfied, for me complete atonement he has made, for me he rose triumphant from the dead.

For me he hath ascended up on high, for me he intercedes above the sky, for me he wears a crown of life he holds to view, for me a mansion fair he has prepared, for me I shall be forever with my Lord, for me the Saviour meekly bowed his head, Hosanna to the Lamb who died for me.

—British Evangelist.

THE FURNACE FOR GOLD.  
The ore lay in the goldsmith's shop, rude and unrefined. How the costly vessels, pure and polished, glittered before it!

"Ah! that I were such as you!" cried the ore. "I am gold, even as you are; but where is my beauty? where is my glory?"

"Wait awhile," said the shining vessels, "your time will come. But if you would really be as we are—a lot to which you may be destined—remember not to flinch from the process that awaits you."

So the ore was cast into the furnace, and it mourned and bewailed the fierceness of the flame.

"You were not satisfied when buried in natural dress; you are not satisfied now, while being forced to part from it," said the shining vessels. "But when you come forth from that furnace without blemish, ready to be wrought into a king's crown, and take your place by us, you will forget the flame that scorched and purified you, and love the refiner who loved you too well to keep you in the furnace one moment less than was necessary."

IDEAS OF GOD.  
In 1853 David Brewster was in Paris, and was taken to see the astronomer Arago, who was then in deep suffering and was soon to die. He thus describes the interview:

"We conversed upon the marvels of creation, and the name of God was introduced. This led Arago to complain of the difficulties which his reason experienced in understanding God."

"But," said I, "it is still more difficult not to comprehend God."

"Only," added he, "in this case I abstain for it is impossible for me to understand the God of your philosophers."

"It is not with them that we are dealing," replied I, "although I believe that true philosophy necessarily conducts us to belief in God; it is of the God of the Christian that I wish to speak."

"Ah!" he exclaimed, "he was the God of my mother, before whom she always experienced so much comfort in kneeling."

"Doubtless," I answered.

He said no more; his heart had spoken; this he had understood.

PROVIDENCE.  
Voltaire boasted that he would exterminate Christianity, and would "crush the wretch," as he impiously termed its author. But after Voltaire had gone to his final account, a Protestant church was erected over his grave, and the religion of Christ was preached over his ashes, while the same printing-press which once sent forth his infidel tracts and books, was used in printing the Bible, and in publishing the glad tidings of that gospel which he labored in vain to destroy. When the apostate Julian, in defiance of divine prophecy, and that he might prove it false, undertook to rebuild Jerusalem, his building materials were scattered by a storm attended by an earthquake, and when he repeated the impious attempt, even, Gibbon admits and records as an undoubted fact, that streams of fire burst forth from the earth upon his workmen, scorching some and destroying others, so that the attempt had to be abandoned.

An insult offered to a head-headed monk, while on a pilgrimage to Jerusalem, raised him to preach the crusades which changed the whole aspect of Europe, not to say of the world. The simple circumstance of cutting a few letters on the bark of a tree, and then impressing them on paper, suggested the art of printing. The discovery of a boy who was amusing himself with two spectacle-glasses, led to the invention of the telescope, that magnifier of God's glory as seen in the planetary heavens. And to the mere falling of an apple are we indebted for the discovery of the law of gravitation, by which the millions of rolling worlds are guided, in part, in their ceaseless course through space.

Our Monthly.

HE'S BEEN A SOLDIER.  
THESE words attracted my attention as, awaiting the arrival of my own train, I watched a third class carriage and its passengers just ready to start for London.

The above remark, "He's been a soldier by his walk," was in reference to an erect, firm-treading man who had alighted from the train, and had evidently been an object of interest to his fellow passengers.

"Ay, and he's been a soldier by the way he carries his pack," said another.

Ay, and by his politeness," observed a third. "Did you see how he touched his cap, only because you gentlemen looked at him? Most of us would have said, 'What are you staring at?'"

The train started off, the man left the station, and I followed. "Did you hear the remarks of your fellow travelers, my friend?"

He smiled as I repeated them, and said, "Just as it should be, sir; just as it should be! A soldier in plain clothes should be the same as a soldier in uniform. A true soldier ought to walk so as to be known as such wherever he is."

He again gave me a military salute, and we separated.

He left me full of serious thoughts, that came to me in the form of the following questions:

"Is my walk such as to elicit from all with whom I associate the remark, 'He is a soldier by his walk?'"

"I have a burden, in the form of a daily cross, to carry. Do I so bear it as to leave no doubt where I learned to carry it? Do I bear it soldier-like?"

"As a soldier of the Lord Jesus I have a character to sustain. Do I sustain it, even in the small kindnesses and courtesies of life, so as to make the remark of me true, 'He must also be a soldier by the way he behaves toward all—taking affront at nothing, but supposing the best of our actions?'"—*Tract Magazine*.

POISONED BY TOBACCO.  
Young papas who luxuriate in cigars and pipes might take warning from a distressing circumstance which has recently occurred in Brooklyn.

The petted four-year-old child of a friend of ours a few days since amused himself with making cigarettes of the paper which lines his father's tobacco-box, and "smoked" them, in imitation of papa. Suddenly he exclaimed: "Me smoke too much; me sick." A blue line was discovered round his mouth, and the doctor, who was sent for in haste, pronounced him poisoned with the essential oil of tobacco, with which the paper had become impregnated.

For four days the little fellow has lingered between life and death, unable to retain any nourishment, with fixed eyes, quite delirious, and, as I write, scarcely a hope of saving his life remains.

Should he die how will his father in future regard the foolish and hurtful habit which, for an indulgence in a selfish and doubtful pleasure has brought such sudden destruction upon one so dear to him?

And yet how many fathers, and mothers, too, all over the land, are steadily teaching their children by example, if not precept, worse things than this! Things which, if the almost miraculously exerted grace of God does not interfere to restrain, must end in the destruction not only of the bodies but also of the souls for whom now they so tenderly care.—*N. Y. Witness*.

LACK OF KNOWLEDGE OF HOUSE-KEEPING.  
It is not long since I overheard an elderly matron remark to another, "Why is it that the girls of to-day, do not make as good housekeepers as in days gone by?" The latter very quaintly remarked that the girls of our time prefer going to work in collar shops and factories, where they can earn more money, and where the hours of labor are less than if they hired out and worked for private families. It is truly surprising to see how many of our young women who are expecting one of these days to become heads of families, are wholly unfit for the duties which married life involves—taking upon themselves as it were responsibilities which they are totally ignorant of.

Do these young ladies know that one of the most prolific sources of matrimonial difficulties is the lack of knowledge on the part of wives of the duties of housekeeping?

In these days there are to be found hundreds of young ladies who can thump on a piano, or on some other instrument, to one who can make a good loaf of bread. Yet, we all know that a hungry husband has so much of the animal nature in him that he cares more for a good dinner than he does, so long as his appetite is unappeased, to listen to the music of the spheres. Bad bread, so they say, makes bad husbands. And heavy bread makes heavy hearts, giving rise to dyspepsia, and all of its horrid ailments. I had rather, said a young man to me, remain single all my

life, than to wed a woman who works in a collar shop, factory, or who spends the most of her time school-teaching, for the simple reason that they invariably make poor housekeepers. The best dowry that a mother can give her daughter is a thorough knowledge of the art of housekeeping. This is very essential, for when she assumes the functions of a wife and housekeeper, it is well for her if she knows how to cook, so as to know what a good table is. Those who are entirely dependent upon hired help make a sorry sight at housekeeping. It was a young husband who said after he got married, "I had rather that my wife had the three hundred dollars in her, than with her." This you must remember was her marriage portion, and this sometimes is very good, but the art of housekeeping is still better.

Young ladies, we hope you will profit by this timely advice, and learn all you can about housekeeping. Love in a cottage is played out. Life is real. The moral is yours, young ladies.—*Boston Cultivator*.

WOMAN'S DRESS.  
How should a woman "professing godliness," dress? How adorn herself? In "modest apparel." (1 Tim. 2: 9.) With "shamefacedness," i. e., with no intent to draw the eye. (1 Tim. 2: 9.) With "sobriety," i. e., with nothing conspicuous. (1 Tim. 2: 9.)

Not with "braided hair," not with "plaiting of hair," i. e., elaborate arranging of the hair. (1 Tim. 2: 9; 1 Pet. 3: 3.)

Not with "pearls." (1 Tim. 2: 9.) Not with expensive clothing. (1 Tim. 2: 9.)

Not with clothing (as an adornment.) (1 Pet. 3: 3.)

Observe, there are three points as to clothing the body: let it be modest, let it be inexpensive, let it be unobtrusive.

There are two points as to the sort of decoration to be avoided: no jewelry, no fanciful dressing of the hair. And there are two points to be observed as to adorning: "A meek and quiet spirit," "good works."

Surely a woman professing godliness should be careful in this matter, which the Holy Ghost has not considered unimportant; surely she should clothe herself in all "modesty," "shamefacedness," and "sobriety," while she adorns herself with a "meek and quiet spirit," and with "good works."

Now if she be so adorned, she will not be anxious to attract the gaze of admiration by heaping jewelry upon her person, or decorating it with handsome clothing, nor will she be much busied in the way she arranges her hair. If given to good works, she will have neither time nor money for the decorating of her body.

The above is merely a summing up of Paul's and Peter's thoughts in the matter, as contained in 1 Tim. 2: 9, and 1 Pet. 3: 3; and as it has made these thoughts very clear to my own mind, I now write them for others who may be exercised on the subject, and honestly anxious to walk in simple obedience to the word of God.—*The London Christian*.

A BOY'S COMMENTARY.  
An old schoolmaster said one day to a clergyman who came to examine his school—

"I believe the children know the Catechism; word for word."

"But do they understand it?—that is the question," said the clergyman.

The schoolmaster only bowed respectfully, and the examination began.

A little boy repeated the fifth commandment: "Honor thy father and thy mother," and he was desired to explain it. Instead of trying to do so, the little boy, with his face covered with blushes, said almost in a whisper,—"Yesterday I showed some strange gentlemen over the mountain. The sharp stones cut my feet, and the gentlemen saw they were bleeding, and they gave me some money to buy me shoes. I gave it to my mother, for she had no shoes either, and I thought I could go barefoot better than she could."

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WHOLE NO. 1672.

BOSTON, WEDNESDAY, AUGUST 20, 1873.

VOL. XXXIV. NO. 32.

## Selections.

### "I AM THE GOOD SHEPHERD."

JOHN 10: 14.

Thou tender Shepherd, who dost gently lead  
The weary, burden'd sheep; or, should they need,  
Dost bear them in thy bosom; hear, we plead:  
Oh! lead us gently.  
The dangers which our daily path surround  
Thou seest; may Thine arm be ever found  
Guiding our feeble steps through treacherous ground:

Oh! lead us merrily;  
Shouldst Thou by pastures green and waters still  
Conduct us; or o'er bleak and barren hill  
Our pathway choose; our trust is in Thy will:  
Oh! lead us wisely!

We ask Thee, gracious Shepherd, by that love  
Which purchased through Thy death our home above,  
To keep us, that from Thee we ne'er may rove:  
Oh! lead us home!

Here is not rest; here, Thou Thyself hast none  
Good Shepherd! lead us till our wandering's done—  
Till there's one fold alone—thy Shepherd, one:  
Oh! lead us onward!  
On, till we reach Thy promised, perfect rest,  
On, till Thy flock shall be supremely blest,  
On, to that joy which ne'er can be express'd:  
Oh! lead us home!

### THE GREAT THEME.

The great theme of Christian hope and promise is the coming again of our Lord Jesus Christ. A distinguished English divine states, after a careful examination, that at least one verse in every thirty contained in the New Testament refers to this subject. If he had included all the allusions to this great event the proportion would have been much larger. There are in all seven thousand nine hundred and fifty-nine verses in the New Testament, and more than three hundred and twenty of them point forward undoubtedly to the appearing again of our Lord Jesus Christ. This fact is very significant, and proves to us the mind of the Spirit with regard to the prominence and frequency with which this matter should come before the minds of Christians, and be handled in our public ministrations. It was certainly one of the chief topics of apostolic instruction and early Christian hope; and it is to be taken as a serious defect in our modern Christianity that so little is made of it, and that the subject is left so much to the handling of those who often treat it in a way very damaging to the whole cause of the gospel. Because some men abuse it is no excuse for our ignoring it, knowing as we do that it is a vital part of our creed, and most important in all its bearings.

Ponder, then, the fact itself that our blessed Lord is certainly to return again to our world. He is now at the right hand of the Father; but from thence He shall come to judge the quick and the dead. Too prone are we to think of Him only as an historic personage, who lived many centuries ago and who has long since passed away, like Pharaoh or Alexander—that all that concerns Him relates to times far removed in the past, with no present reality—and that all we have to do with Him now is the observance of those institutions and precepts which He gave to the world in His earthly lifetime. We do not seem to feel as we ought that the grave which closed over Him for a little while could not hold Him, that He now lives, that He is at this moment engaged making ready for a return hither, and that He will come again in like manner as He was seen going into heaven. And yet it is even so. The Lord himself, even the crucified Man of Nazareth, shall descend from heaven with a shout and with the voice of the archangel and with the trumpet of God. His feet, once torn with nails, shall stand again upon the mountains of earth; and they that pierced Him shall look upon Him. The terrified soldiers who saw Him die, the blaspheming Pharisees who thirsted for His blood, and rejoiced when they saw it spilled, the infidel horde who in every age have insulted His name and persecuted His Church, and every saint, and every one who reads these lines, shall behold Him, the Son of man, come down again to earth. Despisers of His word—neglecters of His gospel—false professors of His name—and resistors of His grace, who have continually turned their backs upon His calls of mercy—all shall see Him. For He cometh, He cometh to judge the earth.

Ponder, also the solemnity of that great event. It is related of a great French preacher that he was once called to deliver the funeral address of a prince. It was an impressive occasion. All the great ones of the land were there. Majesty itself, with all its royal surroundings, sat clothed in sackcloth and weighed down with grief. All the glory and grandeur of human greatness had shrunk away into nothingness. Only grief and dismay filled and pervaded the assembly. He arose to speak, but utterance seemed denied him. He stood abstracted and lost. A long and awful pause ensued,

until breathing itself seemed to be suspended. And when every heart was thrilling he broke the silence by a scarcely-audible whisper—"There's nothing great but God!" The effect was overwhelming.

But if we will just go forward a little in our thoughts to the sort of scene that is to be enacted when the day of Christ's return has come—at the manner in which all human greatness and glory shall wither and fade before His divine presence—at the sort of feelings which then shall take possession of the great congregation of mankind—it will hardly need a greater master of eloquence to thrill into our souls that *there's nothing solemn but the judgment!*

There are, indeed, many other solemn things and scenes and occurrences well fitted to move the profoundest depths of human awe; but they are scarcely to be named in comparison with the tremendous solemnity of the day of judgment. The thunder-storm is very solemn. When the quick arrows of heaven flash forth in their power—when the deep crash of the thunder-bolt starts up communities—when the dread artillery of God rushes along the sky and rumbles around the world, it is a time of awful sensations. But what is that to the far-sounding crash which shall startle the very dead in their graves and arouse even the long-forgotten into life again!

The earthquake is solemn, when cities totter without a warning and kingdoms rend and islands flee away. But what is that to the tremor which shall convulse our globe and shake heaven itself, when the things which are temporal shall be all swept away!

The volcano is solemn. When its cone of fire, stirred into fury by some spirit of the under-world, shoots to the heavens, and from its burning entrails pours out its rushing lava over whole countries, deluging cities in its course, and burning up flying populations, the scene is appalling! But what is that to the conflagration which shall consume the proudest works of man and overwhelm the armies at which the world quaked!

The funeral of a dear and honored friend is solemn. The heart throbs and the tears flow and the bodily powers almost refuse to do their wonted offices under the intensity of the soul's bitter laceration. But what is that to the obsequies of the world itself, when all this present scene of things shall go down to an eternal grave!

It is solemn and affecting to hear an earthly judge pronounce sentence upon the poor convict. But what is that to the sentence of the Judge eternal, which sends the impenitent to the prison-house of hell and gives over each guilty one to death eternal!

Who, who can do justice to such a theme!—*Prophetic Times.*

### CALVIN'S COMMENTARY ON SECOND PETER, THIRD CHAPTER.

"Therefore, beloved, since ye look for these things, labor to be found by him in peace, unpolluted and blameless; and regard the patience of our Lord as salvation, as also our beloved brother Paul has written to you according to the wisdom given to him; as also in all his Epistles, speaking of these things; in which there are some things hard to be understood, which the unlearned and the unstable pervert, as also other scriptures, to their own ruin. Do ye then, beloved, being forewarned, take heed, lest ye, being led away by the error of the wicked, should fall from your own steadfastness. But grow in the grace and knowledge of our Lord and Saviour Jesus Christ: to him be glory both now and for ever, Amen.—1 Peter 1: 12-14.

14. *Wherefore.* He justly reasons from hope to its effect, or the practice of a godly life; for hope is living and efficacious; therefore it cannot be but that it will attract us to itself. He then, who waits for new heavens, must begin with renewal as to himself, and diligently aspire after it; but they who cleave to their own filth, think nothing, it is certain, of God's kingdom, and have no taste for anything but for this corrupt world.

But we must notice what he says, that we ought to be *found blameless* by Christ; for by these words he intimates, that while the world engages and engrosses the minds of others, we must cast our eyes on the Lord, and he shows at the same time what is real integrity, even that which is approved by his judgment, and not that which gains the praise of men.

The word *peace* seems to be taken for a quiet state of conscience, founded on hope and patient waiting. For as so few turn their attention to the judgment of Christ, hence it is, that while they are carried headlong by their importunate

\* He says, "Expecting these things, be diligent," etc., *spondentes*, hasten, make speed, diligently strive, earnestly labor, carefully endeavor. "Therefore, beloved, since ye expect these things, diligently strive to be found by him in peace, unpolluted and blameless"; that is, having no stain, and not chargeable with crime.—*Trans.*

lusts, they are at the same time in a state of disquietude. This peace, then, is the quietness of a peaceable soul, which acquiesces in the word of God.

It may be asked, how any one can be found blameless by Christ, when we all labor under so many deficiencies. But Peter here only points out the mark at which the faithful ought all to aim, though they cannot reach it, until having put off their flesh they become wholly united to Christ.

15. *The long-suffering of our Lord.* He takes it as granted that Christ defers the day of his coming, because he has a regard for our salvation. He hence animates the faithful, because in a longer delay they have an evidence as to their own salvation. Thus, what usually disheartens others through weariness, he wisely turns to a contrary purpose.

Even as our beloved brother Paul. We may easily gather from the Epistle to the Galatians, as well as from other places, that unprincipled men, who went about everywhere to disturb the churches, in order to discredit Paul, made use of this pretence, that he did not well agree with the other Apostles. It is then probable that Peter referred to Paul in order to shew their consent; for it was very necessary to take away the occasion for such a calumny. And yet, when I examine all things more narrowly, it seems to me more probable that this Epistle was composed by another, according to what Peter communicated, than that it was written by himself, for Peter himself would have never spoken thus. But it is enough for me that we have a witness of his doctrine and of his good will, who brought forward nothing contrary to what he would have himself said.

16. *In which are some things.* The relative which does not refer to *epistles*, for it is in the neuter gender. The meaning is, that in the things which he wrote there was sometimes an obscurity, which gave occasion to the unlearned to go astray to their own ruin. We are reminded by these words, to reason soberly on things so high and obscure; and further, we are here strengthened against this kind of offence, lest the foolish or absurd speculations of men should disturb us, by which they entangle and distort simple truth, which ought to serve for edification.

But we must observe, that we are not forbidden to read Paul's Epistles, because they contain some things hard and difficult to be understood, but that, on the contrary, they are commended to us, provided we bring a calm and teachable mind. For Peter condemns men who are trifling and volatile, who strangely turn to their own ruin what is useful to all. Nay, he says that this is commonly done as to all the Scripture; and yet he does not hence conclude, that we are not to read it, but only shows, that those vices ought to be corrected which prevent improvement, and not only so, but render deadly to us what God has appointed for our salvation.

It may, however, be asked, Whence is this obscurity, for the Scripture shines to us like a lamp, and guides our steps? To this I reply, that it is nothing to be wondered at, if Peter ascribed obscurity to the mysteries of Christ's kingdom, and especially if we consider how hidden they are to the perception of the flesh. However, the mode of teaching which God has adopted, has been so regulated, that all who refuse not to follow the Holy Spirit as their guide, find in the Scripture a clear light. At the same time, many are blind who stumble at mid-day; others are proud, who, wandering through devious paths, and flying over the roughest places, rush headlong into ruin.

17. *Ye, therefore, beloved.* After having shown to the faithful the dangers of which they were to beware, he now concludes by admonishing them to be wise. But he shows that there was need of being watchful, lest they should be overwhelmed. And, doubtless, the craft of our enemy, the many and various treacheries which he employs against us, the cavils of ungodly men, leave no place for security. Hence, vigilance must be exercised, lest the devices of Satan and of the wicked should succeed in circumventing us. It, however, seems that we stand on slippery ground, and the certainty of our salvation is suspended, as it were, on a thread, since he declares to the faithful, that they ought to take heed lest they should fall from their own steadfastness.

What, then, will become of us, if we are exposed to the danger of falling? To this I answer, that this exhortation, and those like it, are by no means intended to shake the firmness of that faith which reposes on God, but to correct the sloth of our flesh. If any one wishes to see more on this subject, let him read what has been said on the tenth chapter

\* It is in the feminine gender in some MSS. The authority as to the copies and versions is nearly equal. The difference is not much as to the sense, only "in which epistles," reads better. So thought Beza, Mill, and others.—*Trans.*

of the First Epistle to the Corinthians. The meaning is this, that as long as we are in the flesh, our tardiness must be roused, and that this is fitly done by having our weakness, and the variety of dangers which surround us, placed before our eyes; but that the confidence which rests on God's promises ought not to be thereby shaken.

18. *But grow in grace.* He also exhorts us to make progress; for it is the only way of persevering, to make continual advances, and not to stand still in the middle of our journey; as though he had said, that they only would be safe who labored to make progress daily.

The word *grace*, I take in a general sense, as meaning those spiritual gifts we obtain through Christ. But as we become partakers of those blessings according to the measure of our faith, *knowledge* is added to grace; as though he had said, that as faith increases, so would follow the increase of grace.

*To him be glory.* This is a remarkable passage to prove the divinity of Christ; for what is said cannot belong to any but to God alone. The adverb of the present time, *now*, is designed for this end, that we may not rob Christ of his glory, during our warfare in the world. He then adds, *for ever*, that we may now form some idea of his eternal kingdom, which will make known to us his full and perfect glory.

\* "Grace" is the attainment and "the knowledge" of Christ is the way and means. The chief thing is often mentioned first in Scripture, and then that which leads to it, or the cause of it.—*Trans.*

### THE MIND OF THE SPIRIT.

In preaching the gospel, custom has rendered it appropriate that the minister should select some portion of Scripture for his "text." The text is usually a short passage of Scripture upon which a discourse is founded; it is the subject of the sermon, furnishing the fundamental idea which the preacher intends to develop. Whenever a minister fails thus to use the passage of Scripture, it ceases in reality to be his text. It may be a sort of motto, a starting-point, something to anchor by, but it is no longer a text. If a minister does not make the impression that he is preaching his text, there is, perhaps, less objection to be made to this style of preaching than to some others. And it is a question whether it were not better, on the whole, in such instances to announce his subject and preach that without reading a passage of Scripture as a text.

The object which we have in view now, however, is to criticise a very different kind of preaching from the one here indicated. There is no mistaking the fact that much of what purports to be textual preaching is really a perversion of Scripture. In other words, many sermons are based upon texts which don't contain the subjects therein developed. The mind of the Spirit, as contained in the words of the text, is not given, but some meaning is foisted upon it which does not belong to it, and was not intended to be conveyed by it. Take as an example a sermon that used to be extensively preached in England a number of years ago. The text was 1 Chron. 1: 1, "Adam, Seth, Enosh." The learned preachers were able to find a *mystery* in each name, which on the aggregate, amounted to a full view of the *original perfection, subsequent fall, consequent misery, and final restoration* of man. The Spirit of inspiration evidently never put such mysteries into any catalogue of human names; and, while the doctrines are all right, there is certainly no warrant for deducing them from these three names as they stand in this text. Other instances will doubtless occur to the minds of our ministerial readers, whereby they can further illustrate the practice which we are disposed to condemn.

In the Bible, every distinct sentence contained, doubtless, a definite proposition to the Spirit of inspiration when it was penned by the writer. Each proposition had a definite thought in it. Sometimes, it is true, that texts have a two-fold meaning. They speak of material or present things, and under them, as types, also refer to immaterial and future things. Thus there are ritual types, historical types, and prophetic types. It is proper, on preaching from these typical portions of the word, to bring out their spiritual meaning, and enforce it, even to the exclusion of the ritual or historical. But this is something very different from the practice which prevails to some extent of giving meanings to texts which were foreign to the Spirit of inspiration. If the Bible is a book the various passages of which may mean whatever we can make them mean, then such practice is right; but if the Spirit designed to convey a definite idea in every distinct sentence or paragraph, such practice stands evidently condemned.

As ministers it is our duty to bring out the thought that the Spirit put into

a text. We are to learn the mind of the Spirit, and make that the subject of our sermons. There is no doubt that ministers often have subjects to preach to their congregations which they may not be able to find formally expressed in any particular text. In such instances the better plan is to preach the subject, and enforce its various distinct propositions by the citation of passages of Scripture. We have no right to take a text and twist it to suit our purpose. The question is not as to what a text may mean but as to what it *does* mean, what the Spirit intended it to mean.

It is clear also from these facts that to give two or more meanings to a passage, except in the typical portions of the Scriptures, is not to be approved. And yet this practice prevails to some extent. We have heard sermons preached, we have read printed selections of sermons, in which this error was committed. The text was first developed as containing such and such an idea, then in the second part of the sermon a different idea was tortured out of the same text, and in the closing part yet a third distinct idea was found in the same text, the same verbal proposition.

No one who calmly and seriously reflects over such a practice can doubt the impropriety and pernicious tendency of it. Imperceptibly it makes the impression upon the minds of the congregation that the Bible means whatever we can make it mean; that it has no definite, well formed ideas to express, but that words are so put together that they convey different ideas. If this were true it would cease to be a revelation, unless we should accept all possible constructions as being equally correct and authoritative. By these different constructions every heresy that has ever cursed the Church might be sustained. Indeed, herein we find another of the pernicious effects of this practice. It tends as much as any other single thing to introduce and foster error. Where, for instance, is the man that will put his finger upon the text in the Bible that teaches infant baptism? If all ministers would honestly preach the mind of the Spirit from Genesis to Revelation they would never mention infant baptism, for it is emphatically not in the Bible.

This practice also weakens the power of the Scripture upon the hearts of Christian men. Whenever a passage of Scripture is made to mean two, three or more different things, it practically means nothing. It ceases to be a power from its very indefiniteness. The mind is not impressed by it, for there is no particular object upon which it has a bearing. It may mean this, or it may mean that, or it may mean something else, and between all these possible meanings assigned to it from the pulpit it means *nothing*.

And this mischief stops not with those texts that are treated in this way, but the impression soon prevails that all Scripture is of this character. The way is thus gradually prepared for the introduction and acceptance of a creed based upon human authority. Men prefer something definite, positive and unequivocal, and so they take a creed in preference to an equivocal Bible. Every error and wrong practice has its reason, and herein do we find one reason for the universal prevalence of human creeds in the Christian Church.—*Church Advocate.*

### THE WATERS NOT CUT OFF BEFORE HAND.

The promise of God to Israel was that the waters of the Jordan should be cut off when they came where their feet touched the brim (Josh. 3: 13). They were to go deliberately forward out of their camp, onward to the water's edge, while the river in its annual time of swelling still rolled on as if to roll on forever; they were to march to the brink precisely as they would have done if the waters had been cut off and the bottom laid bare for them to march over it; and when they came to the brim of the waters, and the priests with the ark dipped their feet in the waters, then were they to be cut off, and then were they cut off, and the glorious power of their Leader was seen.

Here is a mirror of numerous failures. Instead of going deliberately forward in the face of unremoved difficulties, trusting in the Lord to cut off the waters when they are reached, the eye of the Christian is fixed too often on the waters, and not on the Leader; and though the Leader may move forward, He is not followed, because the eye is not upon Him as He moves, but upon the waters not cut off. In this way the waters never would be reached; and never would be cut off. The old adage that "A bridge cannot be passed until you come to it" is in point. Our trust, to be good for anything, must be placed not upon already removed difficulties, but upon the Lord, who can remove them when reached. If we wait to see the waters of difficulty cut off before

we set out, we shall never come into the land; but if we are strong in the Lord, and of a good courage, and venture forward, stepping out on the strength of His word, then shall we find what Israel did, that the waters are cut off and do flow back, and stand as an heap and cannot overflow us. The deeper and broader and higher they are, the greater the glory will be to our God, and the greater the joy will be to our souls.—*Times of Refreshing.*

### Communications.

Articles not dissented from will not be understood as necessarily endorsed by the editor. We solicit communications on proper subjects (especially of any views which we cherish, correspondents being responsible for the sentiments they advance.

### "HARMONY OF DANIEL AND THE APOCALYPSE."

BY REV. D. ELLWELL.

We have before us an important work on prophecy, entitled "A Complete Harmony of Daniel and the Apocalypse," by Rev. J. Litch. If his theory of the last times be correct, many views heretofore considered established must be abandoned. In the preface the author says: "The plan of interpretation is an entirely independent one, and attempts to follow any beaten track, although on many points others have held and taught the same views. From that point we disagree with all whose views we ever disavowed. In the interpretation of the Apocalyptic we have pursued, in many respects, nearly an unbeaten track; although we have found many excellent and valuable suggestions in various works."

The author's divergence from the "standards" is in regard to the last phase of the fourth great empire; and the key to his position is in the eleventh chapter of Daniel. Here is the Gibraltar of the whole theory. He says: "Whoever shall undertake to overthrow or refute our positions, must meet us at that point; for it is the point on which the whole system turns. If correct there, the old theory is destroyed and the new is established, and prophecy is simplified and made plain. If wrong there, the whole theory falls to the ground."

We proceed, first, to state the points of harmony:—Dan. 2: 42, 43. The ten toes are the last phase of the fourth kingdom, to be developed after the downfall of the central Roman Government, and are to exist till God's everlasting kingdom comes to destroy them.

Dan. 7: 24. The ten horns are identical with the ten toes of Dan. 2nd. The beast represents the Roman Government, pagan and papal, to the end of the latter in 1870. The ten horns are yet to be developed. But a new feature of the times of these ten horns is added here. A little horn among them is the most important of all the series. A more full description is given of him and his work, and to him the subsequent prophecies of the book are devoted. Here is the Anti-Christ of 1 John 2nd and 4th and the man of sin of 2 Thess. 2.

Dan. 8: 9 and 23. Identical with the little horn of Dan. 7. His character and work are the same—anti-christ. But here his origin is given: he arises out of one of the divisions of the Grecian Empire. He takes away "the daily sacrifice," &c. (Dan. 8: 11-13), and thus is identified also as the actor in Dan. 9: 27, who causes "the sacrifice and oblation to cease," &c.

Dan. 11: 21-45. The greater portion of the eleventh chapter is devoted to this Anti-christian king. From verse 21 to verse 45, we have described the career of one king, the last "king of the north." Verse 22 declares him the "prince of the covenant," the actor in Dan. 9: 27. Verse 31 identifies him with the little horn of Dan. 8. In verses 33-39 he is identified with the little horn of Dan. 7th.

Turning to Revelation, this Anti-christ appears as the leopard-like beast of Rev. 13. In Dan. 7: 9 &c., the sitting of the judgment is during the career of the blasphemous king. The scene here described is considered as synchronous with that in the fourth and fifth chapters of the Apocalypse. This fixes the chronology of the Apocalyptic visions. The seals, trumpets, vials, &c., being in consequence of the sitting of the judgment, hence, are yet in the future.

To recapitulate: the ten toes and ten horns of Dan. 2nd and 7th are identical. The little horn of Dan. 7th and of Dan.

8th, the vile person of Dan. 11: 21-45 are identical, and correspond with Paul's "man of sin" and John's "Anti-christ."

The sitting of judgment of Dan. 7: 9 &c., and Rev. 4 and 5, are identical, and during the career of the little horn. Rev. 6: shows the beginning of the execution of judgment.

Having thus shown some of the points of harmony presented by the author I again refer to what he considers the key to his system of interpretation (Dan. 11: 13-21). In his exposition of those verses he says: "We invite the most careful criticism of the passage, being fully persuaded that the more it is considered and discussed, the more firmly it will be established."—p. 9.

There have prevailed to a considerable extent two theories of interpretation of Dan. 11: 13-45. The first applies vs. 13-19 to Antiochus the Great, as the "king of the north;" v. 20 to Seleucus Philopator, his son; and vs. 21-29 to Antiochus Epiphanes as the "king of the north;" then introducing Rome at v. 30 and the Saracens and Turks at v. 40. Of this theory the author of this work says, truthfully, on vs. 21: "But Epiphanes did not fill the part of this king."—"He shall come in peaceably." This does not agree with the history of Epiphanes at all. His brother was destroyed by Heliodorus; his treasurer, who usurped the throne, Antiochus, Epiphanes went to Pergamos, obtained help of king Eumenes, who marched with an army, met and overthrew Heliodorus, and placed Epiphanes on the throne." Again, the king of verse 20 was to stand up but a "few days," while Seleucus reigned eleven years.

But we believe this theory is generally discarded by Advent expositors. The other theory, found in "Miller's Lectures" and in Litch's "Prophetic Expositions," introduces Rome at verse 13 or 16, applying vs. 16-19 to the war of Rome against Egypt, in the day of Pompey and Julius Caesar, the latter being the "king of the north" of verse 19; Augustus Caesar the king of verse 20, and Tiberius Caesar, the vile person of v. 21; then in v. 23, going back about two centuries in the history to a league between Rome and the Jews &c. There is much force in the reply to this theory:—"1. Julius Caesar never was 'king of the north.' 2. Augustus Caesar reigned forty-four years, but the raiser of taxes was to be destroyed in 'few days.' 3. Of the vile person it is said 'they shall not give him the honor of the kingdom,' but it was given to Tiberius. So that the whole theory is utterly baseless in fact and falls to the ground."—p. 9.

We would add that Tiberius was adopted by and associated with Augustus in the government, and peaceably succeeded, on the death of Augustus; and also we do not see how by any process of reasoning the forty-four years of Augustus' reign can be reconciled with the "few days" of verse 20. It is therefore impossible for Julius Caesar to be the king of verse 19. And it is equally evident that v. 23 does not refer to a league between Rome and the Jews, B. C. 158 or 160. Whether the new theory is right or wrong, it is quite evident the old theories will not stand the test of criticism.

The Author presents the following for consideration, believing it to harmonize with the other prophecies of the book of Daniel:—Vs. 10-12. Antiochus the Great, the "king of the north" or Syria, who came against Ptolemy Philopator, the "king of the south" or Egypt, but was defeated at the battle of Raphia, v. 12.

V. 13. Antiochus Epiphanes "after certain years" came and conquered all Egypt except Alexandria, and that he besieged.

V. 14. The word "against" is rendered "for" in Chap. 12: 1. Read, "Many shall stand up for the king of the south." Ambassadors from Rhodes and all the states of Greece went by appointment in a body and pleaded for Egypt, but with out success.—*Rollin.* This was while Epiphanes besieged Alexandria.

"The robbers of thy people"—the Romans. Egypt appealed to Rome; the Senate commanded Epiphanes to abandon the conquest of Egypt, and he obeyed. "That year Rome conquered Macedonia, Syria submitted to her commands, Egypt threw herself on the Senate for assistance, Rome became the mistress of the East, and then commenced her prophetic career."

"The robbers of thy people," is literally, according to Bishop Newton, the "breakers of thy people," and most evidently applies to Rome. V. 14, "But they shall fall." "This was fulfilled in September A. D. 1870, when the Italian Army fired on Rome, the Pope submitted to superior force, and the Roman government ceased."

We find a very similar application of this verse in "Miller's Lectures" (p. 89), he understanding this as referring to the rise and fall of Rome, in relation to the

The publication of a pre-millennial periodical (monthly or oftener), the issue of Books and Tracts calculated to instruct on the subject of Prophecy and of a spiritual character, and the support of Missionaries or Colporteurs in destitute fields of labor.

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V. 15. "Then the king of the north shall come," that is, after the fall of the Roman government Syria and Egypt reconquered return to their old feuds. The synchronism with Dan. 8: 23, "the 1st time of their kingdom."

The author contends that from v. 15 but three "kings of the north" are found to the end of the chapter, the first in vs. 15-19, the second in v. 20, and the last, the "vile person" of v. 21, whose career occupies the remainder of the chapter and is the "little horn," or "king of fierce countenance," of Dan. 8: 9, 23.

V. 22. "Yea, also the prince of the covenant." "It is evident there is an ellipsis in this clause to be supplied." The author inserts, "he shall be" the prince of the covenant, "thus harmonizing with v. 23, and with Dan. 9: 27, which according to Prof. Whiting, in *Advent Shield* p. 179, reads thus: "And he shall make a firm covenant with many one week." The end of this last king is found in v. 45.

This interpretation of course involves an abandonment of the year-day theory of the prophetic periods, but whether correct or not, it is evident that the advocates of the year-day theory themselves have thus far found it to be but as a rope of sand. However, let us prove all things, and hold fast to that which is true.

#### THE ADVENT HERALD.

BY C. BENNS.

Much of the book of Revelation is a further explanation of the fourth kingdom of Nebuchadnezzar's image (Dan. 2: 31-40), and Daniel's vision of the fourth beast (chap. 7: 7-8). Rome conquered Egypt, the last division of the Grecian kingdom, a short time before the Saviour's advent (Luke 2: 1); and the Roman kingdom, in its united and "divided" forms, span the Christian age. The Revelation contains several consecutive prophecies—all reaching to the end of time, the "restoration of all things" of which the holy prophets have spoken, the kingdom of God, (Dan. 2: 44), the glorious millennium, (Rev. 20: 4, &c.). Every word in the book should be carefully read and considered, as it is full of God's precious promises to those who love him. Some of the lines of prophecy in Daniel and the Revelation are pointed out in the following arrangement, and indicate a glorious future for the Church of God.

The symbolization of Dan. 2: 31-35 is explained in verses 36-44, and extends to the establishment of the everlasting kingdom of God.

Dan. 7: 2-14 is explained in vs. 16-27, and embraces the judgment and second coming of Christ.

Matthew, 24th and 25th chapters, span the gospel dispensation—reaching to the end of probation and the final separation among mankind. The age is shown to be a mixture of evil throughout.

Rev. 2nd and 3rd chapters contain the Epistles to the seven Asiatic churches, and embrace promises to those who overcome which can only be fulfilled at our Lord's return.

The seven seals extend to "the great day of God's wrath" (Rev. 6th and 7th chapters and 8: 1).

The seven Trumpets reach the same point. (Read carefully chap. 11: 14-18). Under the sixth Vial the coming of Christ is announced, and under the seventh earth flees away (chap. 16: 12-21).

Changes in the fourth universal kingdom are predicted ch. 17, and 18, and the marriage supper of the Lamb is introduced ch. 19: 1-7.

In chap. 19: 11-21 and 20: 1-3 we have the descent of Christ with all his saints and the binding of Satan.

The "blessed and holy" dead live at the beginning of the Millennium and "the rest of the dead" at its termination (ch. 20: 4-10).

The new heavens and the new earth, with the new Jerusalem, bring the promised "restoration," chap. 21 and 22. Compare with Isa. 65: 17-19; 2 Pet. 3: 10-13; Numb. 14: 21; Hab. 2: 14; Psa. 37: 9, 11, 22; Rev. 5: 9, 10. Earth cursed for man's sin brings forth thorns (Gen. 3: 17, 18); Christ was crowned with thorns and bore the curse of the law which man had broken (Matt. 27: 27-31; Gal. 3: 13); ultimately "there shall be no more curse" (Rev. 22: 3) and thorns shall disappear (Isa. 35th chap. 55: 12, 13; Rom. 8: 18-23).

"Thy kingdom come."

#### INCONSISTENCIES.

BY J. RUFFIN.

I find the following remarks in the writings of one of the most popular commentators, and one who was extremely strenuous in inculcating the notion of the "conversion of the world."

"It was hid from them" (Luke 9: 45). In this way it was hid from them, not by God, but by their previous false belief. And from this we learn, that the plainest truths of the Bible are unintelligible to many because they have embraced some belief or opinion before, which is erroneous and which they are unwilling to abandon. The proper way of reading the Bible, is to lay aside all previous opinions, and submit entirely to God."

Again, on Matt. 20th chapter—"One reason why we do not understand the plain doctrines of the Bible, is our prejudice. None are so blind as those who will not see. So to us the Bible might be plain enough. The doctrines of truth are revealed clear as a sunbeam; but we are filled with previous notions; we are determined to think differently. The Bible is to be taken just as it is." The above is the situation of those who insist on "the conversion of the world," so called, in opposition to our Lord's declaration that "the tares and the wheat must grow together until the harvest; and that the harvest is the end of the world," or dispensation. Thus the

author of the above quoted extracts shows the truth of his comments, in his own case. It is difficult to "conquer our prejudices" in any case, and especially so, when we have for years believed and taught mistaken views of Scripture truth, and been long associated with those who have done the same thing. No little faith and courage is requisite to differ from popular opinion, in church or out; and particularly if we differ from high priests, scribes and Pharisees, as did the apostles. In their case the errors of doctrine and faith were with the high ones in church and state, God's truth with the low and the despised ones. It may be so now. "Search and look" (John 7: 52).

#### The Advent Herald.

BOSTON, WEDNESDAY, AUGUST 20, 1873.

#### KNEEL AND GROW STRONG.

"We must conquer on our knees before we can do much on our feet."—Rev. E. A. Stockman.

The above sentence fell from the lips of Bro. Stockman at a morning meeting at Hebron of which he had charge. The saying is truthful and timely. It cannot be too deeply impressed on the heart as we enter upon another ecclesiastical year of labor and care, and therefore we call special attention to it.

The history of the past abundantly proves its truthfulness. Those who have done most for God have been men of prayer. We do not need to go to Bible times as evidence of this. The prayers of John Knox were more feared by Queen Mary than an army of men. Luther often spent three of the best hours in the day in supplication. George Muller's Orphan Houses and Scriptural Knowledge Institution are a standing proof of the power of prayer; while the experience of every Christian tends to the same point.

Through the "closet" (Matt. 6: 6) is a good way to the prayer-meeting. Getting acquainted with God in private life fits us to act nobly for him in public. David concluded he could successfully meet Goliath because of what Jehovah had enabled him to do to the lion and the bear when employed in the humble capacity of a shepherd. Those who honor God he will honor. A prayer-meeting preceded pentecost. The social services of the "upper room" led to the temple service with its gift of tongues, powerful preaching, and three thousand candidates for baptism. Peter's prison was opened and he was liberated, but unceasing prayer paved the way for his escape. We acknowledge all this to be true, but do we really believe it enough to act in harmony with our acknowledgment. "WE MUST CONQUER ON OUR KNEES BEFORE WE CAN DO MUCH ON OUR FEET."

#### "TWO SOLEMN FAREWELLS."

To meet with Christian friends is pleasant, but to part with them—especially under some circumstances—is very trying. Parting words, however, must needs be spoken. The flock must be scattered while "the cloudy and dark day" lasts. The final gathering is yet to come. It is pleasant to think that the Master knows what farewell words mean and the feelings necessarily accompanying them. As man he had his intimate friends and had to bid them adieu (John 11: 5). As the God-man, the risen Jesus, he parted with "his own" for a season. On this point MATTHEW HENRY thus interestingly notes:—

"Two solemn farewells we find our Lord Jesus giving to his church, and his parting word at both of them is very encouraging: one was here (Matt. 28: 20), when he closed up his personal converse with them, and then his parting word was, 'Lo, I am with you, always; I leave you, and yet still I am with you'; the other was when he closed up the canon of the Scripture by the pen of his beloved disciple, and then his parting word was, 'Surely I come quickly: I leave you for a while, but I will be with you again shortly' (Rev. 22: 20). By this it appears that he did not part in anger but in love, and that it is his will we should keep up both our communion with him and our expectation of him."

A good way to part—not in anger but in love. Thus Paul parted with his brethren of Corinth, saying: "Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." (2 Cor. 13: 11). His desire was, that they might fare well during their pilgrimage on earth by walking humbly with their God—fare well in death by having the presence of Christ and the rest of paradise—fare well at the coming of the Lord by having part in "the resurrection of the just,"—and fare well to all eternity by having their inheritance in the kingdom of God. With Paul therefore "farewell" was not (as it too often is) an unmeaning sound. The servant caught the spirit of the Master.

#### A VOICE FROM OVER THE SEA.

Here are two paragraphs from "Plain Thoughts on the Sealed Book" by James Smith of Scotland. They well deserve consideration:—

THE BLOOD SAVES.—"It might be well ever to remember that the mere study of prophecy or a profession in the belief of pre-millennialism never can save a soul. These doctrines may either stir us up to an enquiry concerning our eternal interests, or they may become a mere outside lamp—hard, empty and noisy; but they can neither be oil nor light to enlighten the darkness of that dark, dark night. The blood, the blood alone, can save. 'I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.' Let us not be fools then, but

wise, redeeming the time because the days are evil. Let us be 'children of light,' not of darkness."—p. 305-6.

CHRIST'S TRUE BRIDE.—"The thought of his speedy return must fill her heart with joy. The desire of her heart could not surely be that her Lord should delay his coming till some far future day,—that he should prolong his absence for, say 1000 years yet to come. This would certainly break her love's heart. In her ardour she might, excusably perhaps, make some mistakes, receive false reports, and look for his coming much too soon; but we never could suppose that she could be indifferent about or averse to his speedy return. We could not conceive of her devising excuses, or inventing arguments against his early appearance; nor could we think that she would carefully ransack the entire correspondence of her dear absent Lord, that, if possible, she might find the shadow of an excuse for believing and insisting that his return was a far distant event; nor could we suppose that she would heat up into a rage and speak bitter words against any one who might even hint that his coming was now drawing nigh."—p. 311.

#### ON THE BORDER-LAND.

The following is an extract from an address made by the Rev. G. W. Whitcomb, Vicar of St. Saviour's, Chelsea, England, at the "Second Advent Conference" held in London last May. We copy from the July number of the *Signs of Our Times*.—

"The most casual observer of events now transpiring in the world must be constrained to admit that we are living in an age of rapid transition. Events develop themselves now in a single year which, a century ago, would not have appeared in twenty years. Just exactly as a stone rolling down the mountain-side increases in its velocity in proportion as it reaches the termination of its course, so, as each succeeding year glides on toward the consummation of our hopes in the Coming of Christ, events develop themselves with increasing interest and progressive speed. And therefore, as we look around us now in the present age, and take up our bibles, and read of certain signs which are to transpire in the last days: if we can find such signs actually in existence around us, we are warranted in saying that we are in the last days, and are approaching the Advent of our long-expected and absent Lord.

"St. Paul says in his epistle to Timothy: 'In the last days perilous times shall come; and then he gives some of those signs. And St. Peter says: 'In the last days scoffers shall come.' Now our modern sceptics and scoffers are not coarse, but educated mockers,—men of science, of whom it may be said, they have everything, except God in spirit and in truth. Many of them apparently possess amiability, kindness of disposition, and gentleness of heart; and these very qualities in themselves tend to rivet the intellect, and fascinate the hearts of the youthful, and to make them think that this pretended science, so-called, is going to displace the Word of God, and to usher in an era of something better and more attractive. St. Peter tells us that such scoffers shall be willingly ignorant of the way in which God made the world. Now one of these modern scoffers, a noted physiologist, speaking of the Bible, and the account it gives of the creation of the world in Genesis, says:—'These accounts of the creation of the world are fossil forms of thought, and after a time they will take their place as the fossils in the history of our geological strata.' Another noted scientific man in the department of chemistry denies altogether the efficacy of prayer. He says that prayer never painted a flower nor photographed a sunbeam; and he calls the Mosaic record of creation 'the beautiful myths of the Bible.' Another conspicuous modern writer of this school calls the Bible a fairy tale.

"Now here are three representatives of the world's modern philosophers (although falsely so-called) who are 'willingly ignorant that God in the beginning made the heavens and the earth, and without Him was not anything made that was made.' The dismal infidelity of such so-called learned men of science, is one of the signs of the last days, in fulfillment of these scoffers predicted by St. Peter. Another—the author of a well-known work—in giving an account of the world, how it came into existence, writes as follows:—'The air was black, night eternal illumined only by lightning or volcanoes, the earth unconscious of the sun's existence. But the crust thickens, the atmosphere brightens, and the sun's rays penetrated to the earth.' And thus he accounts for the origin of our globe. And, as regards mankind, he says these strange words. 'The ancestors of man were dots of animated jelly.' He stigmatizes prayer as folly, and calls belief in the resurrection 'a sweet, fallacious hope of a barbarous and poetic age! Illusions still cherished for mankind while yet in its romantic youth.' But he adds—and these are words that probably find their desponding echo in the heart of every infidel—'How sweet it would be to believe it; the shortness of life would comfort us, and we would welcome death. But we do not believe it, so we cling to our tortured lives, dreading the dark nothingness, and dreading the dispersal of our elements into ever unconscious space.' Oh how different from St. Paul's joyful assurance—'For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens; and 'if in this life only we have hope, we should be of all men most miserable.' The great and good Wilberforce is stigmatized by

the same sceptical writer, as having become the prey of a morbid superstition, when he experienced and openly professed evangelical faith in Christ, and conversion of heart.

"But these very philosophers of the world, who sceptically reject the history and prophecies of the Bible, foolishly make themselves prophets of things to come, which are nowhere revealed except in their own imaginations. One of them in his philosophical treatise, speaks thus magniloquently of the future:—'We are going to have great inventions in the future. Motive force to take place of steam; aerial locomotion to transport at a trifling cost to any part of the world; the manufacture of meat from the elements by a chemical process; food will then be cheap, and our enlightened posterity will look back upon savages. Poetry and fine arts will take the place of religion. Science will transform our bodies into something wonderful. Disease being extirpated, the secret of immortality will be discovered. Man will be perfect, but even then no nearer to the First Cause, the inscrutable mystery, God.' Here we have the dreams of a scientific, or Deistical sceptic, who would shut Christ out of the world which he created, and reach an imaginary state of perfection by human discoveries and inventions. But in opposition to such dreams, we know that nothing but the personal Advent of Christ will bring the earth to the state of Millennial perfection, and Edenic bliss, to which as Paradise restored, it is destined to attain.

"As the end draws nigh, we must expect wickedness to become aggravated. Just as in the disease of consumption, in proportion as the victim approaches the grave, the body becomes more and more the seat of disease, until at last, it sinks a prey to the fell destroyer; so we may expect, that as time advances, the various forms of iniquity, and developments of evil, will appear in an intensified and aggravated degree. The history of the Antediluvian world will repeat itself in these last days. 'As it was in the days of Noah, even so shall it be in the days of the Son of Man.' St. Paul says there will be in the last days some 'having a form of godliness, but denying the power thereof.' These are the modern Pharisees and superstitious formalists, who equally with the sceptical Sadducees flourish like a green bay-tree in these latter times. They may be seen on Sunday mornings at fashionable churches, acknowledging in the general confession that they are miserable sinners, and have gone astray like lost sheep; and in the afternoon promenade at the Zoo, arrayed in purple and fine linen, with every outward adornment of wealth and luxury; and on week-days attending performances at the theatre or opera, or dancing polkas and waltzes in brilliant ball-rooms.

"We find Romanism and Ritualism putting forth their seductive attractions to deceive if possible, the very elect; and society for most part becoming more and more worldly, with superabundant luxury, and extravagance, and lavish display, colossal fortunes, and idolatry of life. These with other things too numerous to particularise, strangely coincide with St. Paul's prediction: 'In the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, unthankful, unholily without natural affection, incontinent, etc., lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof' (2 Timothy 3: 1-5). We are in fact treading upon the borders of the final crisis of this dispensation. We have much reason to believe that the six thousand years from the creation of man, as well as the 1200 years from the complete establishment of the Papal and Mohammedan Antichrists, are very near their termination, and that we are on the eve of the appearance of our great God and Saviour, Jesus Christ, to establish upon this earth the glorious fifth monarchy predicted by the Prophets. Daniel 7: 9-14."

#### PERSONAL.

ELDER G. W. BURNHAM was appointed to missionary work at our recent annual meeting in Hebron, and will enter at once upon his duties, under the auspices of the A. M. Association.

We regret to learn that the health of Bro. W. B. KINNEY is such that his physician advises him not to return immediately to his field of labor in Canada. Dr. J. Litch left here last Friday evening to supply for him a few weeks.

Elders OSLER and LITCH purpose, the Lord willing, to attend the Camp-meeting at Chapel Corner, St. Armand, P. Q., as advertised in our business column. Our brethren and friends in all that region should make a vigorous effort to be present and work for God and souls.

#### NEW EDITIONS OF OLD BOOKS.

FOR SALE AT THIS OFFICE.

THE LIFE OF TRUST. The old edition, issued under the editorial supervision of Dr. Wayland, brought down the narrative of the Lord's dealings with George MULLER to 1860; but the stereotype plates having been destroyed by "the great fire" in this city last November a new edition has been prepared, which extends the narrative to 1872. It is a volume of 491 pages, embellished with fine cuts of the Bristol Orphan Houses, and shows what a man can accomplish who is looking for the speedy, pre-millennial advent of our Lord, and has his heart thoroughly imbued with the truth that Jehovah is still "the living God." Get it and read it. Price \$1.75, or if sent by mail, \$2.00.

THE SAINTS' INHERITANCE, by Rev.

Henry F. Hill. This work having been for some time out of print, the author has just issued a new edition—"the tenth thousand." There are no changes of importance. In its twenty chapters are discussed, The Millennium—Satan loosed, Gog and Magog—The preaching of Peace a snare both to the Jewish and Christian churches—Location of the Saints' Inheritance—Earth Renewed—The Second Adam—Christ's personal reign—Infants lawful heirs to the Inheritance—Ministry of angels—The Jews—The Holy City to come, &c.—270 pp. Price by mail, \$1.00.

#### A PUZZLED JOURNALIST.

As in the days that were before the flood "the earth was filled with violence," even so it seems to be now, notwithstanding the Bible is widely circulated and religious efforts are not wanting. Compare Gen. 6: 12 with Matt. 24: 37-39. The following item from the *Chicago Evening Journal* indicates the condition of things in that direction:—

"Several complaints have lately reached us about publishing 'so many horrible murders.' All we can say is that the *Journal* is a newspaper, and that, as such, it must publish the actual news of the day. The Lord knows that if we could stop all murders and other great crimes, there would be no more of them; but when such events occur, as they do not always with alarming frequency, we must, as a faithful chronicler of the times, publish them. It does seem as if we had fallen upon the very era of bloody horrors, and we are not less puzzled than are the rest of the world to explain why it is."

#### Correspondence.

"Then they that feared the Lord spoke often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

#### AMERICAN EVANGELICAL ADVENT CONFERENCE.

The Conference met on the Hebron Camp-ground, Monday, Aug. 4, 1873, at 9 A. M., Elder D. Elwell, the President, in the chair. After religious service, the minutes of last year being called for were read, and the President appointed the following committees:—

On Credentials: Elders Cutter, Canfield and Gates.  
On Nominations: Elders—Shipman, Kinney and Orrock.  
On Business: Elders—Litch, Pearson and Osler.

Reading of the Constitution was called for, and after some discussion on Article 4, a committee on membership was appointed, viz., Elders Pearson, Swartz and Grady. On consideration this committee recommended the adoption of the present roll with the additional names of D. Bosworth and Wm. Marks. On motion Elder N. Stokely was received as a permanent member. Brethren E. A. Stockman and W. J. Halse were presented for membership and referred to the committee on membership.

The Committee on membership was appointed a Committee on Ministerial Character. The Committee on Credentials reported the following permanent members present:—Elders—F. Gunner, L. Osler, J. Litch, H. P. Cutter, W. Burnham, L. H. Shipman, C. J. Cunningham, M. L. Jackson, J. Pearson, Jr., W. H. Swartz, J. M. Orrock, D. Elwell, H. Bundy, J. L. Litch, W. B. Kinney, G. W. Burnham, I. R. Gates, S. F. Grady, H. Canfield, D. Bosworth, W. Marks, E. A. Stockman, N. Stokely and W. J. Halse.

The report was received, and on motion a motion was made by Elder J. Pearson in sympathy with us he invited to participate in the proceedings. At the suggestion of the President a motion was made and passed concerning a change of Article 4 of the constitution, and it being revised stands thus:—

ART. 4. The members of this Conference shall consist of Pastors of, and Evangelists acting in harmony with, and sanctioned by, Evangelical Advent churches; delegates from conferences of such churches, and from isolated churches; and isolated brethren of unquestionable Christian character who hold the faith and sympathize with the objects of this conference. Pastors, Evangelists and isolated brethren shall become permanent members, by being duly presented to, and elected by, said conference, and shall thereafter be held responsible to this body for character and faith. Local conferences and isolated churches can become members of this Conference by application through duly appointed delegates and the vote of the Conference; every such church shall be allowed two delegates and those consisting of over fifty members shall be allowed an additional delegate for every fifty.

Elder H. P. Cutter was appointed Reporter and the Conference adjourned.

Aug. 5, At 4 P. M. the President called the Conference to order. Minutes were approved. The Corresponding Secretary reported that he had written several letters to individuals inviting them to attend this Conference. He read replies from J. H. Brooks, D. D., of St. Louis, Mo., and Elder D. T. Taylor, of Rouses Point, N. Y.

The Committee on Revision reported and were discharged.

The Committee on Membership reported favorably on the case of J. W. Halse and he was received as a member.

The Committee on Nominations submitted the following report:—

For President, D. Elwell; Vice Presidents: D. Bosworth and W. H. Swartz; Recording Secretary, C. Cunningham; Corresponding Secretary, F. Gunner; Executive Committee: W. Burnham, L. Osler and H. Bundy; Treasurer, Wm. Marks,—all of whom were duly elected. The Recording Secretary having resigned, his resignation was accepted, and afterward H. P. Cutter was chosen.

The Committee on Baptistry reported

that the baptistry was completed, and they were discharged.

A motion was passed that Elders J. Litch and Geo. W. Burnham be employed as General Missionaries and that a stipulated sum be paid them.

A Committee on Systematic Benevolence was appointed consisting of J. Pearson, Jr., J. Litch, H. Canfield, S. Prior, Dr. Wardle and A. W. Brown. Adjourned.

Aug. 6, 4 P. M. The President called the Conference to order and the Committee on Membership reported and recommended Elder E. A. Stockman for membership, and he was received.

The Committee on Systematic Benevolence reported, that they had prepared a circular and card: the circular to read as follows:—

Beloved Friends:—The American Millennial Association by the instruction of the General Conference sends forth cards, in order to systematize our benevolence in the support of the great mission committed to our charge.

Many, doubtless, are ready to extend a helping hand, as God in his goodness prospers them, but the manner and the objects have not been simplified and placed in a ready way before them. By a glance at the card sent, the immediate necessities of our cause will be seen, and as the conviction of duty may dictate, so can each individual signify his or her amount for the object or objects, and transmit to the Treasurer of the Association. From the poor of God's people the *Herald* should not be withheld.—tracts should be scattered like leaves of Autumn, and where required, without charge.—missionaries should be well sustained, and at liberty to enter new fields of labor.—feeble churches need help—and no burden of debt should be permitted to embarrass the office of publication. The sincere lover of our blessed Lord, words need not be multiplied; such we believe will promptly respond to this call for help, and the work of propagating this glorious faith, and of saving the perishing, will be pushed forward with renewed energy, until the return of Him who has said to his servants, 'Occupy till I come.'

The card to be appended to this circular is to read as follows:—

SYSTEMATIC BENEVOLENCE UNDER THE AUSPICES OF THE AMERICAN MILLENNIAL ASSOCIATION.

That the cause of Christ among us may be prosecuted more successfully we present the following objects for the consideration of all who are in sympathy with the faith of our Lord's speedy advent:—

HERALD FOR THE POOR, daily sent out by TRACT FUND.  
FOR MISSIONARY WORK, one copy sent to aid feeble churches.  
OFFICE OF PUBLICATION.

The report was accepted and after discussion by Elders Swartz, G. W. Burnham, J. Pearson, Jr., and Dr. Wardle, it was adopted, and a vote taken to refer it to the American Millennial Association for execution.

A resolution was passed:—That members of this Conference, and also churches and conferences connected with it, shall be required to report yearly to this Conference, in person, by delegate and letter; and that the Secretary publish in the *Herald* a notice to that effect before each annual Conference.

Voted, that the Business Committee be requested to prepare an order of business for the Conference and present it next year.

The committee on time and preacher for the next Conference was appointed, viz., Elders Shipman, Osler and Elwell.

A motion was passed that church reports be written. A committee on ordination appointed were Elders Litch, Orrock and Shipman. Adjourned.

H. P. CUTTER, Rec. Sec'y.

At a meeting in the chapel, held Friday, August 8th, Elder D. Elwell in the chair, with Eld. F. Gunner acting Secretary, it was voted, That Elders Shipman, Swartz and Elwell be constituted a committee on baptism for the present encampment; with the added request that candidates wishing to go forward in obedience to this Christian ordinance, seek out and consult with this committee.

Voted, That the day for holding the annual conference of 1874 be Thursday following the new moon in August, and the hour be 7 P. M.

Voted, That Elder I. H. Shipman preach the annual conference sermon, with Elder G. W. Burnham as alternate. Voted, That the thanks of the American Evangelical Advent Conference be tendered to the several railroad and steamboat corporations that have afforded travelling facilities to our people and friends coming to Hebron encampment. Adjourned.

F. GUNNER, Sec. pro tem.

At a conference session held Monday, Aug. 11th, at 9 A. M., it was voted that, Rev'ds Pearson, Bosworth and Jackson be Committee on Worship for 1874.

W. B. KINNEY, Sec. pro tem.

#### MARYLAND CORRESPONDENCE.

The Editor's notes on my previous communication, has recalled some facts in connection with Rev. Charles Fitch's labors in 1843, to which I take great pleasure in referring. In an interim of thirty years, some facts associated with that eventful year, had almost escaped memory, and but for your allusion to the subject might have never been revived. Mr. Fitch announced it as his honest conviction, that 1843 would see the close of the present order of things, and his expectations of Daniel's prophecy all tended to demonstrate that conviction. I well recollect (though but in my boyhood) the various arguments of the speaker to establish Mr. Miller's views concerning the personal reign of Christ upon a new earth, and the influence his preaching had upon the public mind. His Lectures were attended by all classes of persons,—the church in which his services were held often being required to overflowing

The attendance of skeptics and infidels—and there were not a few of the latter class at that time in the vicinity where he labored,—was remarkably large. Many persons who had never read the Bible before, turned their attention to it, some of whom were convinced, that though man might err as to the fulfillment of prophecy, God's word would remain forever true. The position taken by Mr. Fitch was reasonable; not fixing on any time positively, but showing that Daniel's prophecy was most likely to have its fulfillment in the year 1843. He preached the speedy coming of the Son of Man, and the necessity of a preparation for that great event. In that respect he followed the example of Paul and Peter, who believed that with God a thousand years were as but one day, and one day as a thousand years. The views of the early Advent preachers were not antagonistic to the tenor of Scripture, nor to the views of the early Fathers concerning the speedy approach of the Day of the Lord. They honestly believed that the end was nigh even at the doors, and with what facts they had before them, and their limited knowledge of prophecy, they judged that with 1843 would close the world's probation and Christ would reign King of kings and Lord of lords. I doubt whether Mr. Miller fixed on any particular day or month, when he supposed the present order of things would close. I know Mr. Fitch did not, but he very naturally inferred, from Christ's own words that it would most likely occur in the spring season. In personal appearance and intercourse, Mr. Fitch was a model man, his presence in the pulpit inspiring his hearers with respect for his office and ministry, and in eloquence of diction and chasteness of style, his pulpit efforts were certainly of no ordinary character. With a fine personal and commanding voice, he failed not to have a blessed influence upon those who were fortunate enough to attend his public ministrations. Though thirty years have passed since I heard this servant of God, in vision he often rises before me, and I can almost hear the rich tones of his voice, which once fell in such pathos and power upon thousands of hearts. The expectations of preachers fail, but God's word standeth sure. Let us hope and wait.

Maryland, Aug. 1st, 1873.

CHARLES CUTLER.

#### LOVE AND FAITH.

Love is the life-blood of faith. As when the blood is drawn from the veins, it destroys the vital principle in man, so when love is separated from faith, the vitality of faith is destroyed and it becomes dead. E. H. S.

#### General Intelligence.

##### RELIGIOUS SUMMARY.

BISMARCK'S RELIGIOUS VIEWS.—Berlin, Aug. 15. The North German Gazette stigmatizes as a disgusting invention the report in American papers of an interview with Prince Bismarck, in which the Prince was made to say he would extirpate the idea of God and substitute that of State. It declares that Bismarck never used such language or advocated such sentiments, and believes the falsehood originated in the machinations of the Jesuits.



been lost, but discovered by Dr. Woods in 1869 in the library of Sir Thos. Phillips. Dr. Woods was preparing it for publication by the Maine Historical Society. It gives details of the earliest English settlements in America, and shows them to have been on the coast of Maine. Dr. Wood's comments on it, which had consumed four years of labor, were all lost.—*N. Y. Observer.*

Mr. Beecher is said to have numerous sympathizers in the remark that "anybody that is too pious to play croquet, ought to be done up in starched linen, put in a bag, and hung up like a suit of Sunday clothes, and not let out till meeting time." We say let them out all the time. If so clean and decent, they ought to be "living epistles," and might find something to do that would tell on eternity—as favorably as playing croquet.—*Methodist Home Journal.*

## NEWS ITEMS.

LONDON, Aug. 15. Six hundred French Imperialists met at Chisclhurst to-day and celebrated the fete day of the late Emperor. Prince Louis Napoleon made a speech, in the course of which he said: "Planting myself as an exile near the tomb of the Emperor, I represent his teachings, which may be summarized in the motto: 'All for the people and by the people.'" The Prince was loudly cheered and the meeting was enthusiastic.

SPAIN.—Nothing more disastrous and apparently hopeless than the condition of Spain can be conceived. The country is torn by two parties who stand at the two opposite extremes of politics. On the one side are the Carlists, extensively organized, and fighting against the Government with no inconsiderable success. They are the advocates of absolutism and the slaves of Ultramontanism, and it derives its strength from the support of the Roman Catholic priesthood, and the credulity and superstition of the rural population. At the other end of the chain stand the agents of Internationalism, who have recently proclaimed in Barcelona the overthrow of all religion and fixed government, and proclaimed the principles which tore France with strife and watered Paris with blood. The Spanish Inquisition was the most bloody and brutal type of that truly Satanic institution. Two thousand martyrs are recorded to have perished in one year. Spain, as a nation, made herself partaker of the guilt of blood, for both Court and people took part in the horrible spectacles once familiar in Spain of the "auto da fe." What has been the result? Centuries of national decline and degradation, and now hopeless disorganization, bloody civil war, and incurable anarchy.—*London Record.*

Portland, Me., has again been visited by a disastrous fire, which destroyed two large wharves, three steamships and a large amount of freight and other valuable property. The loss is estimated at \$600,000.

The steamer Wawaset was burned Friday, Aug. 8th, on the Potomac near Aquia Creek, and over eighty persons perished either by fire or by drowning.

RAILROAD HORROR.—Another fearful railroad horror occurred Sunday night, Aug. 16, near Lemont, on the Chicago and Alton road. A freight train running at the rate of twenty miles an hour dashed around a curve into an express passenger train running at full speed. Fifty or sixty persons were jammed together in a mass, eleven killed outright and thirty-five dangerously scalded by the deadly steam.

## GEOLOGICAL RIDDLES.

A CORRESPONDENT of the *United Presbyterian*, writing from Colorado, gives some curious accounts of the geological structure of the mountains near Denver, in the following extract:—

The South Park is about from twelve to twenty-five miles wide, and forty or fifty miles long. It is probably the bed of some ancient lake. But you can't tell anything about this country. It has evidently been once all torn to pieces by volcanic action. Coal beds are vertical or perpendicular, in veins like silver or gold lodes. Some of them have been sunk to a depth of one or two hundred feet, and I don't know how much deeper they go. Where a geologist would expect to find the first limestone, he will as likely as not find granite, and where his science or books tell him to look for granite, he is just as likely to find the old red sandstone, porphyry, or slate, or flint, or something else.

I know an English geologist here who has sunk several holes from two hundred to two thousand feet deep, and he says, as the result of his experiments, that in this country there is no reliance to be placed in the commonly received doctrines of geology. Well, if geology will not tell the truth here, must Moses be put down as untruthful, merely because "scientists," falsely so called, affirm that geology and the Bible are at variance? I know a place not ten miles from here where there is malachite now in a formation state. Two years ago it was softer than putty. At present it is quite hard. If it hardens as fast as two years more, it will be as hard as agate or jasper. Then let one of the self-conceited "scientists" of the present-day look at it. He will put on his glasses and look wise and say: "Well, that's malachite (from the Greek *malachos*). It is a native carbonate of copper: it occurs in mammillary masses, consisting of concentric layers having a fibrous structure," etc., etc. Then he tells its age, perhaps five or ten thousand years, with as much confidence or positiveness

and pretence of philosophy as if he really knew much about it, and with the same positiveness he will turn around and say, "These things being so, the Bible must necessarily be a humbug. I could then tell him that I wrote my name in that malachite only four years ago, when it was as soft as mud and as pliable as his science."

## THE SULTAN AND THE KHEDIVÉ.

Almost simultaneously with the dispatch affirming that the reported concessions of the Sultan to the Khedive of Egypt are discredited in Turkish diplomatic circles, we have received through the Berlin *News* what purports to be the authentic text of the Sultan's firman. This opens with settling the succession to the Pashalic on the principle of primogeniture. If the successor be a minor the Khedive may appoint by his last will a guardian, whom the Sultan will recognize. The Khedive is perfectly independent in all affairs of administration and justice. He has the right to enter into treaties with foreign powers and accredit representatives at foreign courts without previous sanction by the sultan; he may contract loans without obtaining the consent of the Porte; he may coin money, but this must have the Sultan's inscription. The Khedive has power to increase or decrease the strength of the Egyptian army, but the colors borne are to be those of the Sultan. The Khedive has power to increase or diminish his fleet, but before building or purchasing ironclad vessels, must obtain the Sultan's consent. In return for these privileges, the Khedive is to pay a yearly tribute of 150,000 purses, i. e., about three-quarters of a million of dollars. All pending firmans are canceled by the present one. The Khedive obtained these concessions after great exertion and expense, the preliminary payment required being \$5,000,000. The annual tribute, however, is small, compared with the enormous sums hitherto demanded. In spite of the reported skepticism on the subject in Turkish diplomatic circles, the document, of which the above abstract gives the essential features, bears marks of apparent authenticity, and until its correctness is questioned in some more authoritative way, we see no reason for doubting it.—*Boston Journal.*

## INCREASE OF SUICIDE.

That it is on the increase in this country appears to be a fact; why it is, it may be hard to say. It does not occur in one class of people more than another. Rich and poor, old and young, alike perish by their own hands. Here is one day's report, and that very defective:—

Lizzie Bridge, aged seventy-one, died in Bellevue Hospital yesterday, having taken Paris green. Edward R. Rice, nineteen, shot himself in Boston. Chas. Davis, of Cambridgeport, Mass., shot himself yesterday; cause, family troubles. J. W. Coan, of Philadelphia, attempted to shoot himself in St. Louis yesterday; cause, financial trouble and whiskey. George Sands, twenty-three, son of Rear Admiral Sands, a mate on board the receiving ship New Hampshire, at Norfolk, Va., shot himself through the head; cause, disappointment in love. A man went aboard the steamer Laura and bought a ticket, giving his name as John Clock. As the boat was passing Hell Gate he jumped overboard.

This is a brief record for one day. It is often much longer. No one cause predominates. We are inclined to attribute the increase to two causes: (1.) The growing difficulties of keeping up with the race of life; it is harder to live now than it used to be, and many get discouraged and reckless, and prefer to die rather than to struggle on. (2.) The increase of skepticism as to the future life; a prevailing impression among unread people, as well as others, that (after all is said) death ends the battle.

This infidelity has grown, while the truth of the gospel which brings immortality to light, is also making great gain upon the world. A popular infidelity, engendered of the light literature of the day, pervades the common mind, similar to that which is more general in France than in any other country. The panacea is the truth, and he who aids in spreading it is helping to save his fellows.—*N. Y. Observer.*

## INFLUENCE OF MISSIONARY HOMES.

BY A MISSIONARY IN TURKEY.

It is generally known that the social life of Orientals is one of great degradation, but the extent of this degradation cannot properly be appreciated except by those who have been eye-witnesses of it. We do not now refer, specially, to such seaport and commercial towns as Constantinople, Smyrna, Beirut, etc., where the native civilization has developed a more refined if not a purer social order, and where resident Europeans have, for many years, strongly influenced the social life of the native population.

It is a fact manifest to all observers, that wherever the influence of the Gospel has not penetrated, the ignorance, superstition, and degradation of the masses of the people of Turkey is extreme. Cleanliness, order, and even decency, are generally ignored in their dwellings and in the care of their persons. As to what we mean by home, the domestic hearth, and the proprieties and amenities of daily social life, there exists the profoundest ignorance and the most stolid indifference.

The wife and mother makes no toilet on rising in the morning. She has slept in the clothing, such as it is, that she had worn during the day. She does not think of giving any attention to her own or her children's dressing or hair, except once a week, or less often, when they go to a public bath, or elsewhere perform some special ablutions. The children

when they wake, jump up from the mats on which they have slept, and are turned out to shift for themselves. The only making up of beds is a hasty rolling up of "that where on they have lain," and piling the whole up in a corner or closet until evening. They eat precisely as those animals do whose fore-feet are hands, except that there is one dish, and perhaps a wooden spoon for each person. The sleeping, the eating, and the work, often of more than one distinct family, are in one room, and (I speak without exaggeration) that room is frequently and I may say commonly, in such a state as no well-to-do American farmer would consider tolerable for the animals he is fattening for his table.

Let us look into one of these so-called rooms. The walls and floors are simply dried and hardened mud. In and about the fire-place are a few copper looking utensils. On the right side are bags of wheat, flour, barley, etc., and various trappings and other appurtenances of the donkeys and oxen, of course alive with vermin. On the left of the fire-place is the pile of so-called beds, also densely populated with living creatures. Lower down is the spinning-wheel. Overhead are suspended cabbages, strings of onions, etc., while the poor neglected children, dirty and in rags, grow up "like the wild ass's colt."

The missionary leaves his native country, but he takes with him as much of his social atmosphere as he can. He remembers that it is the Gospel of Christ which has given to his own country its social elevation, and that it is the want of the gospel's influence which has degraded and debased and animalized social life among the people to whom he has come. He desires to preserve health and strength, both to himself and to his family, that he may be strong to labor after experience has more than doubled his usefulness. Therefore, he, on the one hand adopts of the local customs such as he can without prejudice to health and Christian propriety. He drops the conventionalities and the costly fashions of the civilization he has left; but he does not try to dress, as the natives dress, lodge as they lodge, nor eat as they eat. He clearly sees that a course for him so suicidal would be positively wrong. More than two rooms in his house he certainly must have; yet "sitting-room" is for him parlor, drawing room and sitting-room, all in one. He has his own study, and the "prophet's chamber" on the wall is not unprovided. He is conscientiously careful to make all the appointments of his household, so far as they effect the health, the wholesome appearance, and the entire training of his children. In sharp contrast to what he sees around him. He is careful, in the midst of a state of society but little advanced from barbarism in this respect, to show to his wife that tender and thoughtful and respectful care which a missionary's wife, if a lady anywhere should receive it, most richly merits.

Yet in carrying out a plan like this, on a salary and at a rate of expenditure considerably less than that of pastors similarly situated at home, the missionary finds his position the occasion of some things he will regret. He is assailed with criticisms from jealous natives, and sometimes from his own ill-informed countrymen. His house seems "a great house" beside theirs. He receives clothing, and furniture, and sometimes provisions, from western markets. It is difficult for natives to see the real and oftentimes very great self-denial of his life. Even those who see most of his every day walk, and those who receive the gospel through him, sometimes envy him the social comforts to which they have not risen. Such objections and criticisms as these are certainly not pleasant; but it is natural that the native eye should first be attracted to the accidents rather than to the substance of our social life and domestic economy; that they should think of the difference between us and them measured simply by the greater number and better quality of our household furnishings, and by our monthly expenditure rather than by the higher moral and rational plane of our social life, and the greater spiritual efficiency that our disbursements procure for us.

Observe now the actual working of the principle the missionary adopts, in its influence on the social life of the Protestant communities, and especially among those who come most under its personal influence. See how it affects the social life of the native pastors and preachers, who are his pupils, and bear the impress of his personal influence in a more marked manner than all others. Here we witness just the result we desire to see, namely, the beginning of a natural and healthy social progress, the elements of a reformation from within. We do not (as in the seaport towns, where native women, for example, ape, in the most grotesque and expensive way, the extremes of Frank fashions), find here any great change, of an outward and showy sort, from old customs. We see but little increase in household expenditure. But we see a vast change, a moral revolution, in those things which constitute the substance of a Christian social life. We see a cleanly and orderly home. We see a "best room" for the preacher's use and for guests. We see the most praiseworthy efforts for the care and training, physical, mental, and moral, of the children. We see, especially, that the growing elevation and refinement in the older communities, and in the families of those whose habits we have molded, and who, in turn, are molding the habits of their countrymen, is exerting a powerful reflex influence on the moral and religious elevation of the people.

Now what is the most direct agency in the accomplishment of this social progress

and elevation? You will reply, "The Gospel." But who are they that bring the gospel most to bear on social life? The ordained missionaries? No. The lady teachers of mission-schools? They could not live a year in any of these lands, could neither find nor make for themselves any social status, except for the home and social position given them from the first by their missionary sisters. It is the silent and steady home life of the missionary wife and mother, who is content to be the light and solace of her husband's home, the true and constant help-meet of her husband's missionary life, training and educating her children to follow in their father's footsteps, watching, meantime, for all suitable and womanly opportunities to aid and bless her native sisters. It is this wife and mother who yields the greatest, and is perhaps the unconscious centre and source of those elevating social forces which we see working in a manner so salutary all through the East. All honor to the faithful missionary lady who goes along, to teach, or labor in other ways, in a foreign land. She often does a great and a blessed work. We need such laborers now; the more the better, if only they are really fitted for a position and work of peculiar difficulty. But without the wife and mother in the missionary's home, the work would not have gone forward. It would not, today, have been a success; because it would not surely and effectively pervade the social life of the people. It is her presence and help that make it possible for the missionary to reach the heart and life of the people.

The direct influence of the missionary's home is salutary, elevating, Christianizing. It is one of those influences the true and full value of which is not quickly felt. The mightiest forces in the natural and supernatural world are silent in their working; and silent influences are generally slow in unfolding their results. The missionary's influence on the social life of the people among whom he lives silently and effectively teaches order. It teaches cleanliness. It teaches the decencies and proprieties of home life. It for the first time conveys the idea of what are the real amenities of life. It affords new and impressive examples in the training of children. It steadily, healthfully, and powerfully stimulates and directs the social aspirations of the people. It reacts strongly on the moral and religious character of the native communities. Missionary homes have afforded examples of Christian heroism some of which have possessed wonderful power; and the unwritten heroism of such homes, known only to the Master, is, to-day, like an unseen lever, elevating the social life of every nation of the earth.—*Missionary Herald.*

## Miscellaneous.

## BAPTISMAL HYMN.

[From a baptismal account, we clip the following similar and ingenious hymn, and present it as another of the literary curiosities of the world. As one by one, the subjects of this holy rite "came up out of the water," by a group upon the public shore was sung, in separate stanzas, this hymn. Who is its author, we do not know. That it is worthy of study, we are very certain.—*Ec.*]

Christ, who came my soul to save,  
Matt. 18: 11; 1 Tim. 1: 16,  
Entered Jordan's yielding wave,  
Matt. 3: 13; Mark 1: 9,  
Rose from out the crystal flood,  
Matt. 3: 16; Mark 1: 10,  
Owned and sealed the Son of God,  
Matt. 3: 11; Luke 3: 22,  
By the Father's voice of love,  
Matt. 3: 17; Mark 1: 11,  
By the heaven-descending Dove,  
Matt. 3: 16; John 1: 32,  
Saviour, Pattern, Guide and Lord,  
John 12: 26; 1 Peter 2: 21,  
I, like Him, baptized would be,  
Matt. 3: 13; Acts 8: 36, 38,  
In the garden, o'er His soil,  
John 18: 1; Matt. 26: 38,  
Sorrow's whelming waves did roll;  
Luke 22: 30; Luke 22: 44,  
Ahs! on Calvary's cruel tree,  
Luke 23: 33; 1 Peter 2: 24,  
Jesus bowed in death for me;  
John 19: 30; Rom. 6: 8;  
I with Him am crucified,  
Gal. 2: 20; Rom. 6: 5;  
All my hope is—He hath died,  
1 Pet. 1: 3; 1 Thess. 5: 10;  
At his feet my place I take,  
John 13: 30; Matt. 11: 29,  
Bear the cross for his dear sake,  
Matt. 16: 24; Luke 14: 27.

In the new-made tomb he lay,  
Matt. 27: 60; John 19: 42,  
Taking all its dread away,  
Cor. 15: 55; 1 Thess. 4: 14,  
Burst he through its rock-bound door,  
Luke 24: 2, 3; Matt. 28: 6,  
Glorious now and evermore,  
Mark 16: 19; Rev. 1: 18;  
I with Christ would buried be,  
Eph. 2: 6; Col. 2: 12,  
In this rite required of me;  
Matt. 28: 19, 20; Acts 2: 38,  
Rising from the mystic flood,  
Acts 8: 39; Col. 2: 12;  
Living hence anew to God,  
Rom. 6: 4; Rom. 14: 7, 9.

## THE TREASURES OF THE HEART.

The Bible readings first introduced by Mr. Moody, of Chicago, are being used by others with interest and profit. We re-publish one used in the Park Avenue congregation, with the hope that it may lead other to try similar exercises in their prayer-meetings. It is from the columns of the *N. W. Christian Advocate*.

After singing, prayer, etc., the congregation take their Bibles, and the minister reads off the list of texts he expects to use, asking, after each one, "Who will take this?" and assigning it to some one who nods or raises the hand. Thus: Luke 6: 45; Prov. 18: 5; Psalm 119: 11; Luke 2: 51; Psalm 119: 8; Psalm 41: 6; Eph. 3: 17; John 14: 16, 17; Matt. 13: 19; Gal. 5: 22; John 13: 2; Prov. 4: 23; 1 Cor. 13: 1, 2; 1 Sam. 17: 32-37; Acts 7: 37, etc.

Now, who has Luke 6: 45? Please read promptly. Some one reads: "A good man out of the good treasure of his heart bringeth forth that which is good, and an evil man out of the evil treasure of his heart bringeth forth that which is evil. For out of the abundance of the heart the mouth speaketh."

This is the key-note of the exercise. The leader then opens the case thus: The word "heart" seems to be a favorite one with the Lord, for it is used in the Scripture over seven hundred times; no other word approaches it in this respect. The blood pumping engine under a man's ribs

has a very wide and important spiritual meaning. Why should not the lungs and the brains be also largely mentioned, since they are notable parts of the human system? There are some people who claim that brains are of more consequence than hearts, both in piety and in everything else; but God does not teach that doctrine in the Bible. His religion is a moral and spiritual power, designed to circulate through and vitalize the soul, as the blood does the body; and hence the heart, the centre of the blood system, standing for the moral and spiritual nature—just as the brain, the centre of the nerve system, stands for the intellectual nature—is the term which he uses when he speaks of us and to us in respect to the question of salvation. (Enlarge upon the anatomical and spiritual correspondence of the heart and its office, at pleasure.)

The "heart," as the word is here used, signifies that spiritual treasury into which, from all sources and of all kinds, comes moral and spiritual influences and impressions. Here, by the action of the judgment and the conscience, they are assorted, purified, or corrupted, according as the heart is "a pure heart," or a "deceitful and desperately wicked" one, a new or an old one, and thence the thoughts and volitions flow forth in words and actions—good things out of good hearts, and bad things out of bad ones. Now, that we may be sure we are right in this, let us hear Prov. 18: 15; and Psalm 41: 6. One reads:

The heart of the prudent gathereth knowledge.

The other reads:

"His heart gathereth iniquity to itself; when he goeth abroad he telleth it."

One more. Prov. 4: 23, some one reads:

"Keep thy heart with all diligence, for out of it are the issues of life."

What a singular schedule of items the inventory of a heart's treasures would be—the spiritual accumulations of a lifetime. Treasures of learning laid up in a long life of study. Wealth of such minds as that of Kepler, who, discovering one of the laws on which Jevons constructed the universe, in ecstasy cried out: "Oh God! I think thy thoughts after thee." But the treasures of a holy heart are still more precious; for they contain not only some of God's laws and works, but even God himself. Please read Eph. 3: 17-19. Some one reads:

"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ, that passeth knowledge, that ye might be filled with all the fullness of God."

Read also John 14: 16, 17. Some one reads:

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you."

One of the wealthiest hearts was that of the Psalmist. Would you know how his heart-treasury came to be so rich and full? Read Psalm 119: 10, 11, and Psalm 19: 8. Some one reads:

"With my whole heart, have I sought thee. Oh, let me not wander from thy commandments. Thy word have I hid in my heart, that I might not sin against thee."

The other reads:

"The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes."

If the heart, not the memory merely, is well stored with Scripture texts, it has great wealth therein. God's promises are the bonds and notes of heaven; they are the best capital of the soul. In this connection, look at the wealth of heroism of young David among the poverty-stricken camp of Israel, when even the king was a frightened beggar. Read 1 Samuel 17: 32-37. Some one reads:

"And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight this Philistine."

The courage of that stripling, born of his simple faith in God, was enough to revive the fainting hearts of a whole army. What a grand outpouring of heart-treasure!

Now, let us take a look at the treasures of another heart. Read Luke 2: 51. It is read:

"And he went down with them and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart."

The heart of Mary, the mother of Jesus, must have been a treasury of precious things, full of the looks and words and actions of her son, who was also the Son of God. What joy to bear and bring up such a child! Christian mother, your heart may have the same kind of treasure; for the child in your arms is one of the little brothers or sisters of Jesus—is really a child of God. But what a sad treasury is the heart of an evil man! The evil accumulations of a lifetime of sin! Take a notable case mentioned in Luke 12: 19, bearing in mind the words "heart" and "soul" have the same meaning. Some one reads:

"Soul, thou hast much goods laid up for many years, take thine ease—eat, drink and be merry."

What a miserable treasure to lay up in one's heart, namely, the contents of his barn—the fruits of the ground. A worldly and covetous heart is sure to fill itself with rubbish, of which the more one has, the poorer he is; for it keeps out the true riches. The heart is made for the storehouse of different fruits from corn and oil and wine. Read Gal. 5: 22. It is read thus:

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

It seems that Satan is fully alive to the idea of heart-treasures, and works accordingly. Read Matt. 13: 19. It is read:

"Then cometh the wicked one and catcheth away the word which was sown in their hearts."

The wicked one is sadly afraid of the word of God, and not only does catch it away from hearts that hold it too lightly, but he keeps the hearts of sinners as full as possible of his own words and sentiments. See what comes of giving heart-room to the words and suggestions of Satan. Read John 13: 2. Some one reads:

"And supper being ended, the devil having now put it into the heart of Judas Iscariot, Simon's son, to betray him."

Poor Judas! If he had only kept his heart full of the words and works of his great Master, there never would have been room in it for such a monstrous sin. Keep your heart full of Christ, and, like him, the prince of this world shall have nothing in you. Refuse to give Satan your heart to sprout his seed-corn in.

Take another instance, that in Acts 5: 8. It is read:

"But Peter said, Why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the land?"

The treasures which Satan helps us to lay up, always have a death at the end.

## THE CHOIR OF THAT BEAUTIFUL WORLD.

A Sabbath-school superintendent, wishing to have a great commemoration of the happy Christmas time, built up tier after tier in the spacious cathedral, and arranged trees between them, hanging cages of canaries among the fragrant branches. Over the cages, he suspended blankets. When the time arrived, and the children filled aisles and transept, and the charmed spectators crowded the galleries, all at once the blankets were lifted, and the sunlight, warmth, and fragrant trees, woke up the slumbering birds, who broke forth in tuneful song, filling the whole space with delicious music. To complete the charm, the children raised their harmonious voices, and gallery on gallery swelled the great volume of melody as it ascended, in that grand song, "All hail the power of Jesus' name!"

Christ is building tier on tier in the temple of the heavens, where he is suspending the caged birds of melodious voices among the invisible groves of the tree of life. Soon will the high day arrive, the angel's trumpet sound, and the blankets of the grave be raised, and the warmth and light and beauty of Heaven will waken every tuneful power and the assembled angels and archangels will sing with the redeemed and astounded saints, "All hail the power of Jesus' name!" filling the whole Heaven with one volume of unequalled song, great as the voice of many waters and of mighty thunder, harmonious as the concert of ten thousand harps.—*Bishop Thompson's "Evidences of Revelation."*

## TROUBLE.

Trouble is more frequently made than sent. If every person would take the world as it is—its joys and sorrows—and yield at once an humble reconciliation to what is unavoidable, there would be far more happiness, and infinitely less misery than there is. Six thousand years' experience ought to convince mankind that there are clouds here as well as sunshine, and the man who starts life with the expectation that everything before him will be smooth and uninterrupted, is a dreamer who knows nothing of the world's realities. Wealth cannot shield us from disappointment and affliction, and poverty is not as heavy on the heart as the cares brought on by the possession of uncounted riches.

We cannot keep death away from our door, no matter how faithfully we may guard its portal; nor can we so control the mind and disposition of others that the most tender ties and associations are not at times snappled asunder. Let us take matters as they come, and try to be content. If we are prosperous, we should rejoice and give God the praise. If we fail in our enterprise and find our plans of business dwarfed and thwarted, let us submit coolly to the visitation, and try again, with renewed hope and effort. There is no use lamenting, when lamentations will do no good—or shedding tears, when they only tend to heighten our sorrows. The grave will soon cover our troubles, and there is a happy life beyond, which we can make our own, no matter how the world treats us.

## Business Department.

## LETTERS RECEIVED.

All communications, orders and remittances for the ADVENT HERALD should be addressed to J. M. ORRICK, 46 Kneeland Street, Boston, Mass.

The following list contains the names of those who write to us and the amount sent. Subscribers who do not find the proper credit given on their paper or wrapper the week following this acknowledgment should inform us immediately.

The figures printed opposite the name of the subscriber on the paper or wrapper indicate the time to which he has paid; thus "Jul. 73" means that the subscription is paid to the first of July, 1873, and at the rate of \$2.00 a year a subscriber can thus tell at any time how his account stands. The letter "f" indicates that the paper is sent free.

Harvey S. Ross 2.00; John Phillips 2.00; James E. New (2); T. Chambers 6.00; J. A. Heagy 5.00; Ann E. Clark 2.00; H. M. Gilman 1.00; John Barnes 2.00; Sam'l Elbersole 2.00; C. R. Shipman 1.00; John Donson 1.00; Sophia Kelsey 1.00; G. H. Swasey Jr. 1.00; E. P. White-

more 2.00; Franklin Hilliard 2.40; Aex. Weldon 2.00; Mrs. A. C. Abell 1.00; Geo. P. Arnold; Maria S. Bliss 2.00; Wesley Doughty 3.00; H. Canfield; B. S. Reynolds 2.00; E. M. Robinson 15.00; C. R. White; Stephen B. Raymond 2.00; Alex. Little 4.00; I. Wayne Snowden; D. T. Taylor; J. Pearson (letter rec'd); John Hidden 1.50; Mary M. Christie 4.00; C. G. Willey 1.00; John Mc Kinney; Hannah C. Harley 1.00; Rev. J. C. Bleakney; G. H. Ball—please exchange; R. R. Knowles; W. O. Parsons 2.00; W. H. Littell (has been sent directed).

## NOTES TO CORRESPONDENTS.

J. PEARCE.—No disposition has been made of the Chapel stock owned by the A. M. Association, and the decision at the late annual meeting was not to sell at present. E. L.'s paper was stopped June 24, 1872 (he owes \$14.00). J. B. paid up and had his paper stopped.

W. H. SWARTZ.—Will do so. We exchange with it. Her address is, Anne E. Smith, 229 South 5th Avenue, New York city.

## BOOKS, TRACTS, &amp; C. SENT

During the week ending Wednesday, Aug. 20.

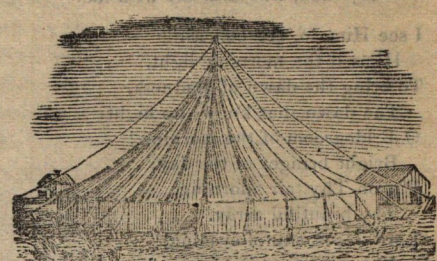
By Mail.—H. S. Ross; G. H. Swasey, Jr.; F. Hilliard—Dr. Seiss' pamphlet on the "Millennium" cannot now be obtained; we send some other tracts; Alex. Little; John Hidden; J. C. Bleakney.

By Express.—Elder L. Osler.

## DONATIONS.

TO THE A. M. ASSOCIATION.

C. R. Shipman, 1.00  
Miss Mary M. Christie, 2.00  
Wm. Watkins (thru Wm. Marks) 1.80  
Wm. Cobitt, 1.00  
Mrs. J. P. Smith (on "annual pledge"), 25.00  
M. D. Richardson, 1.00



ST. ARMAND CAMPMEETING.

In accordance with a resolution passed at the annual Conference in Richmond, Va., arrangements have been made to hold a campmeeting at Chapel Corner, St. Armand, P. Q., commencing Tuesday, September 9th, and holding, at least, over the following Lord's day. It will be conducted strictly on campmeeting principles, and those who come must govern themselves accordingly. The conveniences for the meeting are as follows: There are dwelling-houses (the most distant within eighty rods of the chapel), with cellars, batteries, wells, wood, &c., which can be used. In this way we can accommodate a hundred people on the campmeeting plan. Pasture for horses or stabling for them, is very handy, and will be furnished free. If hay is needed it can be obtained at a reasonable rate.

Those



## The Family Circle.

## EVENING BY EVENING.

Good night, ye gems of beauty,  
Good night, thou gentle blue;  
On quiet bed I lay me,  
And bid farewell to you.  
Good night, ye wakeful woodlands,  
Good night, ye sleeping flowers,  
Amid whose smiles and odors  
I've passed days of weary hours.  
Good night, ye star-tipt mountains,  
Old friends, the tried and true;  
Good night, ye wandering waters;  
Ocean, good night to you.  
Good night to all, but not to Thee,  
My God, who ever art with me.

Good night, dear faces round me,  
Night's hours will swiftly run;  
And we shall say, Good morning,  
At the ascending sun.  
The farewell hour is coming,  
The last good night is near,  
When I shall part in silence  
From those who love me here.  
Then, all my farewells over,  
Just passing out of sight,  
Unweeping and untroubled,  
I'll look my last good night.  
Good night to all, but not to Thee,  
My God, who ever art with me.

Yet not good night for ever;  
For He who is my day  
Will wake me soon—I see Him  
Already on His way.  
No, not good night for ever;  
I shall not sleep in Him,  
Who shall arouse me early,  
While yet the dawn is dim,  
Who shall arouse me early,  
And bid this flesh arise,  
In glorious resurrection,  
To meet Him in the skies.  
Good night to all, but not to Thee,  
My God, who ever art with me.

I see Him, lo, He cometh!  
Himself the morning light,  
To bring the dawn of gladness,  
The dawn that knows no night.  
O Bridegroom of the morning!  
Bring forth the dawn of day,  
Put on Thy fair adorning,  
Thy beautiful array.  
Lord Jesus, star of evening,  
Yet star of morning too;  
Earth's uncreated splendor,  
Rise on our longing view.  
Good night to all, but not to Thee,  
My God, who ever art with me.

## THE DEATH-BED OF A MONK

FROM THE GERMAN.

In a bare, dark, cell in a monastery in the north of Italy are two monks. One, the younger of the two, bears on his face the unmistakable signs of approaching death. He lies on a coarse sack of straw, and his bedstead has, according to the custom of the Franciscans, the form of a coffin. The other monk is the writer of these lines.

A table occupies the centre of the cell, upon it a crucifix carved in wood, and a skull, upon whose bare forehead are inscribed the words, "Dust thou art, and unto dust shalt thou return." The only ornament of the chamber is a beautiful picture which hangs on the wall. It is a Madonna, by Raphael; the words on the frame are a text of Scripture falsely applied: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Some books of theology and church history complete the surroundings of the dying monk.

This early victim of death, which is the wages of sin, had scarce completed his twenty-second year. Father Aegidius, so he was called, was gifted with a noble mind and great talents. Open and upright, industrious and kindly, humble and simple as a child notwithstanding rare gifts and a superior education, he seemed to the fathers of the order destined to become a mighty defender of the Catholic faith. Blameless concerning the monastic rules, zealous for the ordinances of the church, the first in prayer, in fasting, in penance, in voluntary self-mortification, he was held up to the novice as a pattern of holiness, and already the people had confidence in his intercession. But for a year past, God had been destroying all these hopes; consumption had marked the young monk as its victim, and he was rapidly fading away.

It was in the afternoon of the 20th of June, 1846, that the brother who had charge of the sick knocked at the door of my cell. "Father Aegidius," he said, "is in his last moments. Go to him, worthy father, you may yet have time to give him absolution; for is it not true, no flame of purgatory will have power to touch him? He has always lived a holy life, as a faithful servant of our patron saint, the holy Francis." I hastened to the dying man, somewhat surprised that he should have sent for me, as I was not his Father confessor. Hardly had I entered the cell, when he fixed his already dim eyes on me, and begged me in a feeble voice to shut the door. "Is it well fastened?" he repeated, with an expression of uneasiness, when I had returned to his bedside. "Yes, my brother," I answered, "fear nothing: we are alone with Him who tries heart and the reins."

"Dear Father Ferrero, my only friend on earth," he now exclaimed, "for myself I fear not. I have nothing to fear from man now. My moments are numbered; it is for you that I fear. But if we are safe, speak, oh, speak to me again of that peace of conscience, that peace with God, of which you told me when I asked you why you read so often in the Bible. I am dying, so you have nothing to fear as to my secrecy. Tell me now, in the presence of God, who sees and

hears us, does our teaching agree with His Word? Are we saved by works, or only by grace? My whole past life, all my prayers, all my zeal, all my fasting, all my penance, all the voluntary suffering which I have laid on this weak body, all my good works, are they hindrances, instruments of fatal deception, or are they acceptable sacrifices? I see my works heaped up on one scale of the divine balance, and they weigh nothing—nothing. I see no salvation that can spring from my works; God turns his face away from me. If mercy and grace step not into the place of inexorable justice, I am lost—I am condemned! Help me, my father! I am afraid to meet my God. Does not even David say, 'If thou Lord, shouldst mark iniquities, O Lord, who shall stand?'"

"No one, no one, my dear Aegidius; but listen to the rest of this psalm, and appropriate its promises: 'There is forgiveness with thee. . . . With the Lord there is mercy, and with him is plenteous redemption.' And he shall redeem Israel from all his iniquities."

"Yes," he replied in a scarcely audible voice; "yes, I need mercy—forgiveness." Then looking at the crucifix, he cried: "This blood, this blood of Jesus, which cleanses from all sin, of which you said to me—'tell me again what you said of it, Ferrero!'"

He would have spoken more, but the tumult in his anxious, troubled heart, and the weakness of his body, which was already seized by the chill of death, closed his lips. Only his eyes remained fixed on mine with an expression of fear and desire, as if to seize upon the words of comfort which he waited for. "The holy Scriptures," I said to him, "declare to poor sinners that they are saved by grace, through faith; through faith in what Jesus has done and suffered on the cross for them. Remember the words which I read to you lately: 'This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.' Oh, how we are deceived! how presumptuous it is to trust in our own works, when God himself has said: 'By the deeds of the law there shall no flesh be justified in his sight.' But hear this: 'Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.' Here is free salvation, abundant mercy, everlasting forgiveness! Go then, Father Aegidius, go boldly to the throne of grace. Remember that not a woman, but the Son of man—not the mother, but the Son of God, sits upon it. At the right hand of the Father is enthroned the merciful and faithful High-priest, who is the propitiation for our sins. It is nowhere written that our prayers and our fastings, our renouncing the pleasures of the world, our penance and self-mortification, church ordinances and sacraments, can save us from future punishment, or cleanse us from sin. No, a thousand times no! The precious blood of Christ alone can save us. It is not written in the Word of truth that Mary or Joseph, Peter or Philemon, are mediators between God and man, or can intercede for us before the throne. No, but it is expressly written by the pen of the infallible teacher, the Holy Ghost: 'There is one God, and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all.' And again: 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.' My dear Aegidius, you feel that you are a poor sinner; be as firmly convinced of the truth of the promises contained in this Book! Place your confidence solely and alone in the finished work of Christ Jesus, and in his precious blood, and in a few moments you will be with him in paradise."

As a wanderer in the burning sand of the desert drinks of the newly-discovered spring, so my beloved brother drank with eager thirst of the Fountain of Life which springs from the Rock of Ages, from Jesus Christ. Still fully conscious, and master of his powerful mind, although his tongue refused to utter a word distinctly he fixed his large black eyes on me with such a peaceful, joyful look, that the remembrance of it lives in my heart to this day.

At this moment the prior, accompanied by the physician of the monastery, knocked at the door of the cell, and I opened it. When he remarked the cold dew on the forehead of the dying man, he hastily gave the order to ring the bell which should gather the monks round the death-bed, to assist at the ceremonies which the rules of the order demanded on such occasions. When all were assembled, some in the cell, others in the passage, and were singing in a monotonous tone, among other litanies, "Holy Mary, pray for him; Holy Michael, pray for him," &c., the prior asked me if I had heard the confession of the dying man. I answered in the negative; but ascribing this omission to the exhausted state the sick man was already in when I was called, he did not hesitate to give him absolution, sprinkling his whole body with holy water. During this ceremony Aegidius grasped convulsively the Bible which lay on his knees and shook his head. But the prior and the other monks saw in this movement only a sign that his mind was wandering, and proceeded with the ceremony of extreme unction. The consecrated oil was applied as usual to the eyes, ears, nostrils, lips, hands, feet, and loins of the dying man, and each

time it touched him he seemed to protest against the treatment which he could not prevent. By the movements of his hands, and the expression of his eyes, I could see that he took no willing part in the ceremony.

At last my much-loved brother, by a great effort, summoning all his strength together, fixing one more look on me, and then one, his last, upon the crucifix, cried with a loud, though trembling voice, in Latin: "O good Jesus!—thy wounds—are—my righteousness—yes, yes, mine.—Jesus!" and crossing his arms on his breast, he fell asleep in Jesus.

According to the custom of the order, a circular was sent to all the Franciscan monasteries in the kingdom, containing the words: "Father Aegidius is no more. His life was a holy one; but by a secret, inexplicable dispensation of God, he fell asleep without having received the sacrament of repentance. God have mercy on his soul!"

A few days after, I received a command to remove to another monastery of the order, where I was placed under the supervision and discipline of a very severe prior. I remained there six years, bearing the yoke of a system of deception and self-righteousness which was hateful to me; but like Nicodemus, though I knew Christ, and the worth of his precious blood, I was too cowardly to dare to acknowledge my Saviour openly: the fear of man was then so strong in me.

Dear reader, do you know who, before Aegidius, spoke the short but earnest prayer, which expressed the faith of my dying friend in such a touching confession: "Good Jesus! thy wounds are my righteousness?"

These are the words of another monk, the learned divine of the eleventh century, the holy Bernhard of Clairvaux. The last echo of the doctrine of justification by faith, the last trace of the preaching of the Gospel in early days, oh, may they be repeated in the future by millions of sons, Catholics and Protestants, with the living faith with which they were used by the Franciscan monk, my companion in office, and my brother in our Lord Jesus Christ!—*Family Treasury.*

## MOTIVES OF GRATITUDE.

Man, so fearfully and so wonderfully made, was not left unprotected and unprotected, for an outcast on the earth. On the contrary, by day and by night alike, an Eye has watched for his happiness that never slumbers—an arm has been stretched out for his defense that never tires. It is that arm that sustains him during the helplessness of childhood, that shields him amid the perils of youth, and props his feeble constitution when sinking beneath the infirmities of age. To none are mercies conveyed by accident. It was God that kindled that sun that lights the laborer by day, and planted those stars that guide the wanderer by night. His are the showers that bring forward the harvest, and his those dew that ripen the vintage. The good and the bad alike experience his care, and subsist upon his bounty. Not even the veriest wretch can deny that God has fed and clothed him—that he has nourished and brought him up. And are there no motives in these considerations to induce rebellious man to return to his allegiance? Is God, then, a friend that may be forgotten? His mercies, too; deserve they no requital? Ah, shall this earth of ours be cursed forever with the crime of cold ingratitude?—and yonder heavens, which have witnessed God's goodness, always hear him say, in reference to the race and the abode of man: "There, in that ungrateful world, I have nourished and brought up children, and they have rebelled against me?"—*President Nett.*

## THE SINKING SHIP AND THE LIFE-BOAT.

A ship has sprung a leak. The sailors at once begin to work at the pumps. In spite, however, of all their exertions, the water gains upon them, and it is clear to those who understand matters that the ship is going to the bottom. Whilst things are in this state, a life-boat approaches, and is moored alongside the sinking vessel. Some of the crew, knowing they would perish if they remained in it, at once get into the life-boat. Others, however, boasting of their strength, go on with their pumping, and obstinately and madly cling to the leaky ship, whose hold is gradually but surely filling with water.

Dear reader, it may be that "thou art the man." You have discovered that you are a sinner—that you are in a bad condition, and that if you die in that condition you must be lost. You desire to escape from the "wrath to come." But, perhaps, you are attempting to save the sinking ship. Your thought is, that you are to be saved by your own efforts or works. The Word of God, however, tells us that no mortal can be saved by his works. It says, "By the deeds of the law shall no flesh be justified in God's sight." (Rom. 3: 20.) You are, therefore, on a wrong track. Salvation lies in one direction, and you are taking the opposite one. Vain is any attempt to save yourself by your own good resolutions or good deeds. There is no escape but in the life-boat!

The sinking, leaky, ruined vessel is a true picture of your state as a sinner. You are ruined by sin, and sinking into destruction. You are on the road that leads to hell. The labor at the pumps

shows the fruitlessness of all your own works. The life-boat is the Lord Jesus Christ. Of Him the Word of God declares, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4: 12.)

What, then, will you do? Will you not enter the life-boat at once? The old vessel is getting lower in the water every day, and may sink at any moment. Lose no time. "Escape for thy life" to Christ. Give up all your fruitless doing and trust to him. He is the sinner's friend. He bore the awful judgment of God which the sinner deserved. He has made full satisfaction for sin by his expiation upon the cross, so that whosoever trusteth in him as his Saviour, shall receive the remission of sins. (Acts 10: 43.)

Oh! then, let us beseech you, flee to him. Commit yourself to him, and in his arms you are secure. He will guard you, guide you, sustain you amidst all trials and temptations, and in the end, land you safe in glory.—*Dublin Tract.*

## TALE FROM THE GESTA ROMANORUM.

OF CONFESSION.

A certain king, named Asmodeus, established an ordinance by which every malefactor taken and brought before the judge should distinctly declare three truths against which, no exception could be taken, or else be capitally condemned.

If, however, he did this, his life and property should be safe. It chanced that a certain soldier transgressed the law, and fled. He hid himself in a forest, and there committed many atrocities, despoiling and slaying whomever he could lay his hands upon. When the judge of the district ascertained his haunt he ordered the forest to be surrounded, and the soldier to be seized, and brought, bound, to the seat of judgment.

"You know the law," said the judge. "I do," returned the other; "if I declare three unquestionable truths, I shall be free, but if not, I must die." "True," replied the judge; "take, then, advantage of the law's clemency, or undergo the punishment it awards, without delay."

"Cause silence to be kept," said the soldier, undauntedly.

His wish being complied with, he proceeded in the following manner:

"The first truth is this: I protest before ye all, that from my youth up I have been a bad man." The judge hearing this, said to the bystanders, "He says true." They answered, "Else he had not been in this situation."

"Go on, then," said the judge. "What is the second truth?"

"I like not," exclaimed he, "the dangerous situation in which I stand."

"Certainly," said the judge, "we may credit thee. Now, then, for the third truth, and thou hast saved thy life."

"Why," he replied, "if I once get out of this confounded place I will never willingly re-enter it."

"Amen," said the judge. "Thy wish hath preserved thee; go in peace."

And thus he was saved.

APPLICATION.

My beloved, the emperor is Christ; the soldier is any sinner; the judge is a wise confessor. If the sinner confess the truth in such a manner as not even demons can object to he shall be saved, that is, if he confess and repent.—*Old and New.*

## ASSURANCE OF FAITH.

It is my earnest desire and effort to turn your thoughts entirely away from yourself to the Saviour; for it is the most melancholy business that can engage even a redeemed sinner, to be probing his own soul to find some assurance that it is saved.

We can never find it there, but only in the Word; and thank God! having once seen it in the Word, you can see it every day and every hour, and as often as you read and believe what Jesus says. Nor is this assurance the privilege exclusively of ministers, or of a favored few, who have made higher attainments in holiness than the common crowd can ever hope to reach; but it is the privilege of every one, without exception, who believes the testimony of God's word. The merchant plunged into the noisy whirl of trade; the mechanic working at the bench; the professional man in the wearisome routine of his daily duties; the wife and the mother harassed with the anxieties and cares of her household; the child of affliction bowed under the burden of a well-nigh unupportable sorrow, may all rejoice in the cheering assurance, and know by simply and sincerely believing God that they are forever saved. Christ died for one as much as he did for another of his people, and he that believeth on him is not condemned, no matter what may be his circumstances in life. To believe this is to know that we are saved.

A young lady teaching her class in Sunday school found the lesson for a certain day embracing the Saviour's declaration: "Verily, verily, I say unto you, he that believeth on me hath everlasting life." A little girl inquired, "Is that true, is it surely true?" "Oh, yes," replied the teacher, "it is surely true." "It must be very nice," said the child, "to have everlasting life, and to know that, whatever comes, you are saved, and saved even now." "Yes," answered the teacher, "it is a great blessing indeed." "Then you are saved, are you not?" asked the interesting scholar. "I hope so," was the re-

ply. "Hope so?" exclaimed the child; "why I thought you told me just now it was sure enough!"

The conversation is said to have led the young lady to see her folly, and to cast herself with undoubting confidence upon Christ for a present, complete and assured salvation. So it would be with numbers of professed Christians who seek to lead souls to the Saviour, if they would reflect on the absurdity of telling the inquiring sinner, upon this infinitely trustworthy testimony of Jehovah, that through faith in Jesus he shall certainly be saved, while they themselves, although saying they believe, are filled with doubt and fear concerning their own state and standing before God.—*Dr. Brooks.*

## A NOBLE REPLY.

The best temperance speech I ever heard fell from a woman's lips. It happened on this wise:—I was calling upon the family with whom she passed a part of each summer, and the conversation chanced to turn upon the practice, so common in fashionable circles, of offering wine to callers; she remarked:—"It is passed to me, but I always refuse it, and tell them the mother of four boys mustn't touch it.—MUSTN'T EVEN TOUCH IT."

She was a winning, graceful, beautiful woman, but I had thought her a woman of the world, and myself much her superior in the sterner qualities of womanhood; but I now stood before her with downcast eyes and burning cheeks, for I remembered when wine had been offered me and I had not refused it. From the depths of my heart I honored her, and thanked God that he had given her four boys. A fresh tide of intemperance seems sweeping over the land, and no mother can say that she is guiltless when her sons fall a prey to the tempter, if she has even looked upon the wine sparkling in its cup, even touched it, even touched it. I recall a pleasant little story of one of these "four boys." He is in the employ of one of Boston's merchant princes, and is perhaps best known for his passionate love of flowers. He is never during their season, without a bouquet of choice flowers in his button-hole. His employer noticed this, and chided him one day for his extravagance. Jamie looked him in the face and said, pointing to his bunch of flowers, "This, sir, is my tobacco." The merchant turning upon his heel, with a vision of the greenbacks turned to ashes on his own lips, and I doubt not with a sudden thought of longer draughts and deeper potations, remarked,—"James, you are a wise boy."

As we contrast the filthy weed which God never made so, with the fragrant flowers, the expression of his own love of the beautiful, we can but feel that the son was worthy of the mother. His breath had never been poisoned by tobacco, nor his brain fired with alcohol, but instead, he had, though only a clerk, a bank account of which any young man might be proud.—*Selected.*

## FAITH IN GOD.

Two men were neighbors, and each of them had a wife with several small children, and his work alone to support them. Now, one of these men was all the time miserable, saying to himself, "If I die, or fall sick, what will become of my wife or my children? And this thought would not leave him, but gnawed at his heart as a worm gnaws at the fruit in which it is concealed.

The same thought had come to the other father, but he did not dwell upon it, "for," said he, "God, who knows all His creatures, and who watches over them, will watch over me, my wife and my children." The latter lived quietly, while the first did not have one moment of rest or inward joy.

One day, while working in the field, and cast down on account of his fear, he saw some birds enter a bush, go out, and then return again. On approaching nearer, he saw two nests placed side by side, and in each one several little birds newly hatched, and still without feathers.

Now, when he returned to his work, from time to time he raised his eyes, and watched the birds, who came and went, carrying food to their little ones. Just then, at the moment when one of the mothers returned with her beak full, a vulture seized it, flew off with it, and the poor bird struggling vainly in its grasp, uttered the most piercing cry.

At this sight, the man, who was working near, felt more troubled than ever; "for," said he, "the death of the mother is the death of her little ones. Mine have only me. What will become of them if I fall then?" And the whole day he was gloomy and sad; and that night he could not sleep.

The following day, on his return to the fields, he said to himself, "I want to see the little ones of that 'poor' unfortunate bird; several, no doubt, have perished already;" and he hastened toward the bush. On looking in, he saw the little birds all well; not one of them seemed to have suffered. Being astonished to see this, he concealed himself in order to watch them.

After a little while, he heard a slight cry, and perceived the second mother bird bringing back in haste the food which she had gathered, and which she distributed to each of the little ones impartially, and there was enough for all; thus the orphans were not deserted in their distress.

The father who had doubted Providence that evening related to the other father what he had seen, and the latter replied:—"I hope so," was the re-

"Why should you doubt? God never abandons His children. His love has secrets which we cannot fathom. Let us believe, let us hope, let us love one another, and pursue our way in peace. If I die before you, you will be a father to my children; and if you die before me I will be a father to yours. And if both of us die before our children are of an age to provide for their wants, they have for their father 'Our Father' who art in heaven."—*From the French.*

## CRAB-TREE CHRISTIANS.

If there is one virtue which most commends Christians, it is that of kindness; it is to love the people of God, to love the church, to love the world, to love all. But how many have we in our churches of crab-tree Christians who have mixed such a vast amount of vinegar and such a tremendous quantity of gall in their constitutions, that they can scarcely speak one good word to you. They imagine it impossible to defend religion except by passionate ebullitions; they can not speak for their dishonored Master without being angry with their opponent; and if anything is avry, whether it be in the house, the church, or anywhere else, they conceive it to be their duty to set their faces like flint, and to defy everybody. They are like isolated icebergs, no one cares to go near them. They float about on the sea of forgetfulness, until at last they are melted and gone; and though, good souls, we shall be happy enough to meet them in heaven, we are precious glad to get rid of them on earth. They were always so unamiable in disposition, that we would rather live an eternity with them in heaven than five minutes on earth. Be ye not thus. Imitate Christ in your loving spirit; speak kindly, act kindly, and do kindly, that men may say of you, "He has been with Jesus."

THE PROMISED STRENGTH.

DR. DODDRIDGE was walking out one day in a very depressed state of mind. His trials at that time were peculiarly heavy; he saw no way of deliverance from them, and he was greatly discouraged. As he passed along, the door of a little cottage was standing open, and he heard a child's voice reading the words, "And as thy days, so shall thy strength be." The effect produced on his saddened feelings was indescribable; his despondency vanished and his heart was filled with peace and joy. Yes, one simple promise from God is enough to chase away our fears and cheer our hearts. Our wants and weaknesses are many, but he knows them all, and is both able and willing to supply our every need.

## BLESS AND CURSE NOT.

A bad, passionate man was one morning swearing at his wife, when his little girl of five years old came into the room and said, "Mother! I know my text; let me make haste to school."

"What is the text my dear?" said the poor mother, wishing to keep her child from hearing the oath of the father.

"Bless and curse not," said the little girl, putting up her rosy mouth to her father for a kiss as she finished the words.

The tears came into the man's eyes as the child departed. All that day, "Bless and curse not" rang in his ears. He became a changed man from that time. God had spoken by the mouth of a little child.

"Ministers should watch for souls—as Satan does."

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"Behold, I come quickly." "Occupy till I come."

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BOSTON, WEDNESDAY, AUGUST 27, 1873.

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## Selections.

### SOMETIME

Sometime when all life's lessons have been learned,  
And sun and stars for evermore have set;  
The things which our weak judgments here have  
spurned,  
The things o'er which we grieved with lashes  
as we,

Will flash before us out of life's dark night,  
As stars shine most in deeper tints of blue;  
And we shall see, how all God's plans were right  
And how what seemed reproach was love most  
true.

And we shall see, how while we frown and sigh,  
God's plans go on as best for you and me;  
How, when we called, he heeded not our cry.  
Because his wisdom to the end could see,  
And e'en as prudent parents disallow

Too much of sweet to craving babyhood,  
So God, perhaps, is sleeping from us now  
Life's sweetest things, because it seemeth good.

And, if, sometimes, commingled with life's wine,  
We find the weak and cold and shrink,  
Be sure a wiser hand than yours or mine  
Pours out this potion for our lips to drink.

And if some friend we love is lying low,  
Where human kisses cannot reach his face,  
Oh, do not blame the loving Father so,  
But wear your sorrow with obedient grace.

And you shall shortly know that lengthened breath  
Is not the sweetest gift God sends his friend,  
And that, sometimes the sabbal pain of death  
Conceals the fairest boon his love can send.

If we could push aside the gates of life,  
And stand within and all God's workings see,  
We could interpret all this doubt and strife,  
And for each mystery could find a key!

But not to-day. Then be content, poor heart!  
God's plans like lilies pure and white unfold.  
We must not tear the close-shut leaves apart,  
Time will reveal the calyxes of gold.

And if, through patient toil we reach the land  
Where tired feet, with sandals loosed, may rest,  
When we shall clearly know and understand,  
I think that we will say, "God knew the best!"

—Baptist Union.

### ASSEMBLING TOGETHER.

"Not forsaking the assembling of yourselves to-  
gether, as the manner of some is; but exhorting  
one another; and so much the more, as ye see  
the day approaching."—Hebrews 10: 25.

It has pleased the Lord to connect an  
special blessing with the assembling of  
His people together. We see this even  
in the case of Israel in the wilderness.  
Faint, and weary, and thirsty in that dry  
and barren land, they needed the reviv-  
ing and invigorating stream; and He  
who knew and met their every want sup-  
plied it from the rock, and chose to give  
it when they were together. "And the  
Lord spake unto Moses, saying, Take the  
rod, and gather thou the assembly to-  
gether, thou, and Aaron thy brother, and  
speak ye unto the rock before their eyes;  
and it shall bring forth his water, and  
thou shalt bring forth to them water out  
of the rock."—Num. 20: 7, 8. And again,  
"The Lord spake unto Moses, Gather  
the people together, and I will give them  
water. Then Israel sang this song,  
Spring up, O well; sing ye unto it." Num.  
21: 16, 17. There we see the Lord engag-  
ing to supply the need, when once the peo-  
ple were assembled, and do-  
ing more than he had promised, giving  
them a song as well as refreshment—joy  
and gladness in addition to the needed  
draught. And is it not so still with us  
who are called of Him to journey to a  
better country, that is, an heavenly? Do  
we not find the world a wilderness? A  
dry and thirsty land, where no water is?  
And is it not a blessed privilege to meet  
together in His name, of whom the smit-  
ten rock was but a type? Surely His  
promise is still good, "Where two or  
three are gathered together in My name,  
there am I in the midst of them." Matt.  
18: 20. And the name of Jesus has a  
charm in it, which may well attract our  
souls to gather to Him. It is His pres-  
ence which alone can cheer and animate  
and strengthen us; His, who was once  
smitten for us on the cursed tree; who  
there sustained the heavy stroke that our  
transgressions had deserved from the  
hand of Eternal Justice; His, who now  
is risen, and ever lives to plead our cause,  
to sympathize, to lead, to feed, refresh,  
and guard us on our pilgrim way; His,  
who will shortly come again to take us  
to Himself, that where He is, there we  
may be also. It is Jesus who encourages  
us to meet together, who by His Spirit  
promises to be with us in so doing. Sure-  
ly, if we love His name, we shall not be  
slow to respond to this—"Not forsaking  
the assembling of ourselves"—the ones  
for whom He died—the ones who have  
tasted that He is gracious—those who  
are bound by every tie of gratitude to  
hearken to His word; ourselves—the ob-  
jects of His everlasting love—the pur-  
chase of His blood—the future compan-  
ions of His glory. "Not forsaking"—  
not turning away from a privilege of His  
offering. In the coming glory, none will  
think of it—all will prize the wondrous  
privilege then. Can we without loss,  
neglect it in the wilderness—the place  
where we have the most need? Some,  
indeed, adopt another manner; they  
have turned aside, in sorrow it may be,  
in godly sorrow too, because the privi-  
lege has been abused—because the flesh  
has acted to the grieving of the Holy  
Spirit. A cause of humbling, truly;  
would that our hearts were all more deep-  
ly humbled at it! But the path of these

is not the path of faith. The Spirit does  
not mark it so, but just the contrary.  
Difficulties there may be, and He well  
knows them; but the province of a true-  
hearted confidence in Him is to surmount  
them, not to be overwhelmed before  
them. "Exhorting one another." Each  
in his turn has need of exhortation—  
each may be used to give it. Most are  
liable to faint upon the road, and blessed  
it is when one lifts up his fellow. Eccles.  
4: 9, 10. "Exhorting one another: and  
so much the more, as ye see the day ap-  
proaching." The light of the coming  
day should stir us from our slumbers.  
Surely its beams are stealing upon the  
horizon—day of the return of Jesus!  
day of hope, and joy, and blessedness,  
and everlasting peace. May we be  
found in readiness for it—watching—and  
watching together.—*The Testimony.*

### "MY REDEEMER."

These are the two sweetest words that  
any one, conscious of his great sinfulness,  
can sound together to himself in the  
depths of his soul. What wonderful  
heart-force is shut up in that little word  
"my." There is heat enough in it to  
warm any heart, strong or weak, rich or  
poor, refined or vile, with a fresh sense  
of the worth of life, whenever it falls  
anew at any time into the soul, like a  
star into the sea, concerning any really  
valued treasure. My home, my hopes,  
my property, my family, my all, this is a  
kind of universal language needing no  
interpreter to any human heart for its  
full significance, but understood thor-  
oughly everywhere at sight. And how  
does each one say and feel when he finds  
another misunderstanding and abusing  
him in word or deed—would he put him-  
self in my place, he would show a better  
spirit, and see things in a different light?

As each one of a thousand persons  
gazing at a rainbow sees an individual  
arch for himself in the heavens, and no  
one of them can by any possibility see  
any other than his own, so it is with  
each man's view of all surrounding things  
—of earth with all its multifarious con-  
tents, and man in all his multiplied pre-  
sentations, and the great incomprehen-  
sible God himself over all. It is my own  
view of the universe, and that only,  
that I feel or understand, and to which  
I shape with more or less logical adapta-  
tion both my internal and external life.  
The expressions of divine wisdom or  
goodness made to the eye or to any sense  
in physical forms, although often great  
and precious, are feeble indeed compared  
with those revealed in his inmost soul to  
the happy consciousness of him who walks  
with God. And the means of approach  
to our Maker, with tenders of love and  
service, which we possess in respect to  
outward things of any kind, are small  
compared with the vast scope and sweep  
of right feeling and pure desire opened  
before us in the privileges of delighted  
oneness of heart with Him in all things.  
Any enjoyments, so called, are, when  
destitute of the true religious feeling  
mingled with them, insipid and stale.  
They do not satisfy the deep longings of  
the human soul for good; and any one  
who tries to make himself or others be-  
lieve that they do, shows to any one of  
any real moral insight, that he is at heart  
fully aware of the imposition that he is  
attempting to practice.

The more personal our sense of rela-  
tionship to God and his cause, and the  
more definiteness of feeling that we have  
in our approaches of friendship to him,  
the richer is the satisfaction of all our  
work and worship in his name. Vast are  
the differences of degree with which var-  
ious human hearts that are yet all real-  
ly united by faith of true, loving, and  
therefore of true, living qualities of God,  
are bound in principle and affection to his  
will. They who delight themselves in the  
Lord, are they who from that very fact  
know the real joy of life, which none  
others also know.

"My Redeemer liveth," is a sweet  
phrase of ancient piety that, once uttered  
in the world, in far off Arabia, has been  
ever since felt by all who have heard it  
with any proper relish of its meaning, to  
be too good to be lost. It will go sound-  
ing down the heart as one of the very  
chimes of heaven through every genera-  
tion that shall yet appear upon the earth.  
But how many have sung these sweet  
words with organ-swell and heart-swell  
too, perchance, who knew as little of  
their sense as those who pour forth all  
their strength of musical inspiration upon  
melodies couched in the words of a for-  
eign tongue that they do not understand.  
Christ is the offered Redeemer of the  
whole world, but the actual Redeemer  
only of those who, repentant of their  
sins, and believing in his name, really  
cast all their sins and wants and hopes  
upon him. The determinate blessings of  
his mediating love can be appropriated  
by no one to himself, except in the way  
of clearly specified and absolutely pre-  
cise conditions. The terms formally pre-

sented are those of an exact contract, in  
which mutual obligations between the  
two contracting parties, each offending  
sinner and justly offended God, are spe-  
cifically stated, and must be as specifically  
accepted, or heaven's divinest instru-  
ments of grace, devised with immeasur-  
able love for man's universal advantage,  
must remain utterly inoperative in every  
one of its intended benefits.

If Christ is any one's accepted and so  
real Redeemer now, he is of such an one's  
own choice his present deliverer from the  
power of indwelling sin. The habit and  
love of sin or self-seeking are fatally  
smitten in his affections and his will.  
That his Redeemer liveth, and that he  
has wrought a great work already in his  
inmost being is a matter of present evi-  
dence with him. The glorious future of  
his promised revelation in glory to him  
is forecast now in these present mani-  
festations of his Saviour's presence with his  
soul. He is not to him as the rest of  
mankind, a mere dead Christ, or at most  
a grand, historic personage, worthy of  
all admiration, but a living presence rat-  
her, in all his happy consciousness. He  
"knows that he liveth" to beautify eter-  
nity with the fullness of his glory; be-  
cause he who makes such exalting assu-  
rances of a grand remembrance of his  
friends in the unending future, proves  
himself here to be more and better to  
them than they could at first have dared  
to dream. "My peace I give unto  
you," he saith to them all; "not as the  
world giveth give I unto you;" and that  
peace he gives—peace from the otherwise  
ever-harrowing sense of guilt, peace  
from the victorious sway of sin and tem-  
ptation in the soul, peace from the pursuit  
of a violated conscience, peace from the  
chafing cares of life, and peace from the  
overawing fear of death. Blessed  
Saviour! in thy light we see light. Thou  
art the life, the truth, and the way—  
rise thou Day-spring of eternity forever  
on the admiring vision of our ravished  
hearts!

How often have the precious words:  
"I know that my Redeemer liveth,"  
been carved on tombstones set up as me-  
mentoes of those whose lives had not  
one streak in them of believing, prayer-  
ful consecration to the will and work of  
Christ. "Nothing but what is good con-  
cerning the dead," is a heathen motto  
often followed in Christendom, and by  
those quite as frequently as by others  
who rejoiced to vivify them when living.  
How different is the Bible rule of feeling  
toward the dead, and thus significantly  
expressed: "Blessed are the dead who  
die in the Lord." All others are  
cursed here and will be forever, cursed  
with the unbroken dominion now of  
evil in their souls, and with their own  
self-reproach and the moral distrust of  
their fellows, and the abiding condemna-  
tion of God and all the holy above.  
And cursed will they be forever in their  
own consciousness and by the penal vi-  
sitation of God upon them.

Worldly men may amuse themselves,  
as many skeptical talkers and writers do,  
with talking about religious duties here  
and human destinies hereafter—as if the  
Bible declarations concerning them were  
all outgrown now by the advanced ideas  
of our day, and their empty words were  
of necessity sure to be represented by  
corresponding facts under God's admin-  
istration of all things. But, like chaff be-  
fore a devouring flame, all their false  
speculations will soon disappear to their  
own utter confusion with them. "There  
is no name given under heaven whereby  
men can be saved but the name of Jesus  
Christ of Nazareth." "He that believ-  
eth and is baptized shall be saved, and  
he that believeth not shall be damned."  
"By their fruits shall ye know them."  
"Who is he that overthroweth the world  
but he that believeth that Jesus is the  
Son of God."—*Interior.*

### "IN THEE DO I TRUST."

"God is our refuge and strength, a very present  
help in trouble."—Ps. xlii. 1.

It is hard to keep the helm up against  
so many cross-winds as we meet withal  
upon this troubled sea of life. I there-  
fore cast all my concerns on the Lord.  
In the midst of painful events, I say with  
myself, *Is this an affair in which God  
will not choose for me?* or is it an affair  
in which He will choose otherwise than  
well? Can infinite wisdom be mistaken?  
Can perfect goodness intend me evil? Have  
I left my eternal interests with  
God, and can I not trust Him with those  
of time? I find that while faith is  
steady, nothing can disquiet me; and  
when faith totters, nothing can establish  
me. If I stay myself on God, and leave  
Him to work in His own way and time,  
I am at rest, and can sit down and sleep  
in a promise, even when a thousand trou-  
bles rise up against me; therefore, my  
way is not to plan beforehand, but to go  
on with God day by day. "Sufficient  
unto the day is the evil thereof."

I find so much to do continually in my  
calling and in my heart, that I have no

time to puzzle myself with peradventures  
and futurities. Faith lies at anchor in  
the midst of the waves, and believes the  
accomplishment of the promises through  
all overturning confusions. Upon this  
God do I live, who is our God forever,  
and will be our guide even unto death.  
Methinks I lie becalmed in His bosom.  
As Luther said, in such a case, "I am  
not much concerned. Let Christ see to  
it." "Faithful is He that hath promised,  
who also will do it." Keep close to God,  
and then a little of the creature will go  
a great way. Maintain secret commun-  
ion with God, and you need fear nothing.

### VETERANS REWARDED.

From the Bible I take it that the re-  
deemed of earth will somehow get a  
little nearer the great white throne than  
any other inhabitants of that country.  
It seems to me our relationship is a little  
different in the wonderful mercy of God.  
I think that the time will come when the  
redeemed who have been steadfast, and  
maintained their fealty to God and to  
the great Captain of their salvation,  
rising from their dusty graves, and called  
up into that eternal world, will hear him  
say to Gabriel, Michael, and all the host  
of heaven, "Fall back! fall back!" And  
he that sitteth upon the throne and  
is King of kings and Lord of lords, will  
exclaim, "Come, ye blessed of my Father,  
inherit the kingdom prepared for you  
from the foundation of the world." It  
seems to me we shall get a little nearer  
—that there will be a kind of relation-  
ship which angels will not know any-  
thing about; that there will be a feeling  
of love, gratitude and adoration in the  
redeemed host, that those who kept their  
first estate will not feel as we do. How  
we honor those who have stood up like  
men when it required men to stand! Some  
of us older ones can remember having  
met, in other days, the remnant  
of the grand old army of '76. I have  
seen a few of them. Rude, poor, un-  
cultivated men they were; but how we  
honored them and loved to do them re-  
verence! How even the little bright-eyed  
boys and girls would look stily out of  
the corners of their eyes amidst their  
curls when an old Revolutionary soldier  
passed, and whisper to each other, "He  
is an old Revolutionary soldier." I like  
that; I think it is right, and I think  
God likes it.

I imagine when Christ calls home his  
old scattered, battered veterans of the  
cross, who have stood up against sin,  
hell and the devil, and wicked men—  
stood as the anvil to the stroke—when  
God lets them through the gates into  
that city, the angels will say to each  
other, "Look! there is the travail of his  
soul; there is the purchase of his blood;  
there are human beings from the dusty  
battle-fields of earth—from that land of  
sin; there are those who stood up for  
God—who counted not their lives, for-  
tunes, nor anything else dear to them, that  
they might win Christ." I think when  
that time comes, every redeemed soul  
from earth will be a sort of walking  
wonder in the golden streets, to be gazed  
at and admired of all who love the Lord  
Jesus Christ. Then we shall hear the  
finale of the whole matter, "Well done!"  
Brother, did you ever think of what  
that means when God Almighty speaks  
it? That "Well done" means heaven,  
glory, immortality, eternal life! When  
God says "Well done," there are no  
more temptations, trials, or dangers after  
that. And to secure this—blessed be  
God!—He took not on him the nature  
of angels, but the seed of Abraham.  
May God make us partakers of all the  
blessings that He died to purchase.—  
*Bishop Ames.*

### WHAT DOES IT MEAN?

"By grace are ye saved through faith;  
and that not of yourselves; it is the  
gift of God." What is it that is not of  
ourselves, but is the gift of God? Some  
have said that it was grace; others that  
it was faith. We say in this passage it  
is neither. Understand me. We do  
not say that grace is not the gift of  
God; neither do we say that faith in a  
certain sense is not. Faith is not a direct,  
supernatural gift, it is not sent down out  
of heaven, but its existence depends  
upon certain indispensable conditions—  
there must be a revelation of the facts  
to be believed—there must be testimony  
that the revelation is divine—there must  
be mental and moral activity before faith  
can be possessed; in a word, God gives  
faith in the same way that he gives  
everything else—in the use of the pre-  
scribed means. To expect faith, or pray  
for it, and not study the gospel and seek  
to know the truth, is as useless as it is  
to expect or pray for a crop of corn and  
not plough the ground nor plant the  
seed. We have said that the passage  
before us does not affirm that either  
grace or faith is the gift of God. By  
reference to the original you will see  
that "grace" and "faith" are both in

the feminine form, and of course "that,"  
in order to refer to either must also have  
the feminine form; but instead of this  
it has the neuter form; hence, can not  
refer to either. Then to what does it  
refer? We answer, it refers to the sen-  
timent expressed, viz: Salvation by  
grace through faith. This is not of our-  
selves; it is the gift of God. None but  
God could devise it. It is His free gift  
to man. It remains then for us to accept  
the gift and be saved in the way God  
has provided.—*Baptist Record.*

### GATHERED FRAGMENTS.

MEDITATION.—Those who would be in  
health do not sit still in their houses to  
breathe such air as may come to them,  
but they walk abroad and seek out rural  
and elevated spots that they may inhale  
the invigorating breezes; and thus those  
godly souls who would be in a vigorous  
spiritual state, do not merely think upon  
such holy doctrines as may come into  
their minds in the ordinary course of  
thought, but they give time to medita-  
tion, they walk abroad in the fields of  
truth, and endeavor to climb the heights  
of gospel promises. It is said that  
Enoch walked with God: here is not an  
idle but an active communion. The road  
to bodily health is said to be a foot-path,  
and the way to spiritual health is to ex-  
ercise one's self in holy contemplation.—  
*Spurgeon.*

A BANKRUPT merchant gathered to-  
gether the fragments of his fortune and  
went to California. He put all that he  
had into a mill on the bank of a stream.  
Just when the mill was finished there  
came a great freshet and swept it away.  
When the waters had subsided the man  
walked out with heavy heart to look at  
the ruins. As he walked along the bank  
he saw something gleaming in the rock.  
He looked and found gold. The floods  
which swept away his mill laid bare a  
mine of wealth. Such was the first dis-  
covery of gold in California. So God  
often sends floods to sweep away some-  
thing we love that he may reveal some-  
thing far richer and better.

FREQUENTLY at the great Roman  
games, the emperor, in order to gratify  
the citizens of Rome, would cause sweet  
perfumes to be rained down upon them  
through the awning which covered the  
amphitheatre. Behold the vases, the  
huge vessels of perfume! Yes, but  
there is naught here to delight you so  
long as the jars are sealed, but let the  
vases be opened, and the vessels be pour-  
ed out, and let the drops of perfumed  
rain begin to descend, and every one is  
refreshed and gratified thereby. Such  
is the love of God. There is a richness  
and a fulness in it, but it is not perceived  
till the Spirit of God pours it out like  
the rain of fragrance over the heads and  
hearts of all the living children of God.  
See, then, the need of having the love of  
God shed abroad in the heart by the  
Holy Ghost!

THE SCRIPTURES are a deep that few  
can wade far into, and none can wade  
through (as those waters, Ezek. 47: 5),  
but yet all may come to the brook and  
refresh themselves with drinking of the  
streams of its living water, and go in a  
little way, according to their strength  
and stature. Now this (I say) may be  
spoken to our shame, and I wish it might  
shame you to amendment, that so many  
of you either use not the Scriptures at  
all, or, in using, do not use them; you  
turn over the leaves, and, it may be, run  
through the lines, and consider not what  
they advise you.—*Leighton.*

### ACROSS THE JORDAN—MOSES DEAD.

THE Lord took Moses away, and put  
Joshua in the lead of His people before  
they entered the promised land. That  
is one of the things He always does with  
every one of His children in bringing  
them into rest. Moses must die. He  
represents the law. Joshua must be put  
in his place. He represents grace. The  
name Joshua is identical with Jesus, and  
means Saviour. The law is no Saviour.  
It shows us our need of salvation, but  
never bestows it upon us. It can bring  
us to the brink of the Jordan, but it  
cannot take us over into the land. It  
can take us up to the top of Mount  
Nebo, and show us the goodly land of  
milk and honey, oil and wine, with its  
vine-clad hills and valleys of green; but  
there it must die, and God must bury it.  
Grace alone can open the waters before  
us, and lead us over, and put us in pos-  
session of the unspeakable things God  
has in store for us. The law can make  
us feel as deeply as the man under the  
law in the seventh of Romans, what we  
ought to be and what we ought to do,  
and what we ought not to be and ought  
not to do. But the gospel alone can  
lead us into the knowledge of what Christ  
is for us and to us, and this is just the  
difference between the two. The law  
fixes our thoughts on ourselves; the

gospel fills us with Christ. Hence, the  
law must die out that Christ may live in  
us.—*Times of Refreshing.*

## Communications.

Articles not dissented from will not be understood  
as necessarily endorsed by the editor. We solicit  
of any views which we cheerily—correspondents  
being responsible for the sentiments they advance.

### THE SCARLET LINE.

Bro. Orrock.—This is one of the best  
tracts of warning and entreaty to the  
sinner in view of the Lord's coming that  
I ever saw. If it has never been pub-  
lished in the *Herald*, I should be pleased  
to see it inserted, for I believe it would  
do much good. I hope the A. M. Asso-  
ciation will republish it in tract form and  
scatter it widely, as a message of warn-  
ing and salvation to the world.

J. B. KNIGHT.

### San Francisco, Cal.

#### JOSHUA II. & VI. CHAPTERS.

The city of Jericho was a very rich  
and populous city in the land of Canaan.  
It was inhabited by people who had for-  
gotten God, and cared only for the riches  
and pleasures of this life. We are not  
told that they were openly filthy and  
immoral in their lives, like the people of  
Sodom and Gomorrah; but they lived at  
ease; the world was pleasant to them;  
all things prospered; and though out-  
ward decency and morality were perhaps  
kept up, yet "God was not in all their  
thoughts." They were, in fact, much  
like the rest of the world, striving how  
to get on in it, careless about God; and  
if a thought of judgment came across their  
minds, they put off the unpleasant  
thoughts by persuading themselves, "The  
world will last our time;" "God is mer-  
ciful;" "We are not worse than our  
neighbors;" or some such notion. Such  
was Jericho; but, as such, God had sen-  
tenced it to destruction. All, indeed,  
looked fair and prosperous; the well-  
watered plain was green and fertile as  
ever; the river Jordan gently overflow-  
ing its banks, made the meadows most  
productive; the men of the city were  
strong, healthy, and active; all that they  
turned their hands to seemed to prosper;  
there was no feebleness, no decay; and  
their city was so strongly built, and so  
ably defended, that it could defy any  
army of the enemy, and no human pow-  
er could prevail against it. And yet the  
sentence had been passed by God upon  
Jericho. It hung over the city, notwith-  
standing its seeming prosperity. God  
saw that their iniquity was full, and their  
judgment slumbered not.

Now look around you on the world.  
It has been, as Jericho was, sentenced  
of God to destruction. Jesus, before his  
crucifixion, said, "Now is the judgment  
of this world." True, there are no out-  
ward signs of it which your eye can see;  
seasons return, day follows night, all  
goes on as ever, and yet the sentence is  
passed. You are living in a world that  
is under judgment. Fearful thought!  
At any moment judgment may come;  
certain it is, it will come when men least  
expect it. "The day of the Lord will  
come as a thief in the night;" in the  
which the heavens shall pass away with  
a great noise, and the elements shall melt  
with fervent heat, the earth also, and the  
works that are therein shall be burned  
up" (2 Pet. 3: 10).

But before Jericho was destroyed,  
Joshua sent "two men to spy secretly,  
saying, Go view the land, even Jericho.  
And they went, and came into an har-  
lot's house, named Rahab, and lodged  
there" (Josh. 2: 1).

Alarm at the judgments of God, of  
which they had heard, had indeed taken  
hold of all the inhabitants of the land,  
and so far were the people of Jericho from  
taking warning from what they had  
heard, that their king wished to have the  
two men delivered up, that he might kill  
them; and had it not been for the faith  
and kindness of Rahab, they might have  
perished at his hands. And so it is now  
with this world: warning after warning  
has God been sending before the fearful  
destruction comes; but who believes the  
report? who flees from the wrath to  
come? Almost all mock at it; some are  
angry at being disturbed by it; others  
exclaim against such uncharitable doc-  
trine, as if God were really going to  
judge the earth, as if men were really as  
bad as such preachers would make them  
out to be. But there was one woman,  
even in Jericho, who believed God's  
word, and received the spies with peace  
—Rahab, a harlot, perhaps the worst  
woman in the city, despised and spurned  
by all; yet she boldly says, "I know  
that the Lord hath given you the land."  
She had not, indeed, any better means of  
knowing it than others; she had only  
heard the same report as they had, but  
she believed it to be true; for she could  
say, "The Lord your God, He is God in  
heaven above, and in earth beneath." It  
was this belief, this faith, that saved her.  
To believe is, you see, a very simple

THE  
American Millennial Association,  
Organized in Boston, Mass., Nov., 1838, has for  
ITS OBJECT  
The publication of a Pre-Millennial periodical  
(monthly or oftener), the issue of Books and Tracts  
calculated to instruct on the subject of Prophecy  
and of a practical character, and the support of Mis-  
sionaries or Colporteurs in destitute fields of labor.  
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had said to them and no one system



we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by; and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless; and whosoever shall be with thee in the house, his blood shall be on our head if any hand be upon him. . . . And she said, According unto your words, so be it. And she sent them away, and they departed; and she bound the scarlet line in the window." Here was the token for Rahab that she and all within her house were safe—the scarlet line of thread in the window.

And you also want a token. God has given an all-sufficient one to the poor sinner—the blood of the Lord Jesus. Look to it as your shelter from wrath, and you are safe: you need fear no judgment then; for the blood tells of judgment already passed upon another, and borne by him. Do you fear the wrath of God on account of sin? Behold, the blood of Jesus tells us that wrath has been visited upon him to the uttermost, on account of the sin of others, which he bore. Do you feel the uncleanness and pollution that sin defiles you with, making you unfit for God's holy presence? The testimony of God is, that "the blood of Jesus Christ his Son cleanseth from all sin" (1 John 1: 7). The word of God alone is that upon which the sinner has to rest; and that word points to the blood, and tells of the blood as the token of the entire cleansing, entire forgiveness, of the sinner who believes.

But perhaps you may say, "How am I to look upon the blood? How do I know that I have any right to the precious blood of Jesus? I want to know that it is mine, that it has been shed for me." Dear reader, if such are your thoughts, there is one simple answer to them all. Do not distress yourself as to whether or not the blood has been shed for you: only believe that God looks upon it; that God is satisfied with it as a full answer for sin; that God esteems it precious; that it is the witness to Him of judgment passed—of holiness and righteousness and justice satisfied.

The scarlet line in the window of Rahab was to be the token, not to her only, but to the Israelites, that her house was safe. The blood of Jesus is the token, not to the sinner only, but to God, that the sinner trusting in it is safe. God, who is the Judge of all, says, that the blood of his Son has been "shed for many, for the remission of sins" (Matt. 26: 28); and he sends this message to you, and if you believe it, you are saved. And as to who has a right to the precious blood, why, of course they are welcome to it who feel their need of it. Such a Lamb needed not to have been slain, if the case of sinners had not been desperate. The Son of God did not leave the bright glory of his Father, and come down into this world of death in search of righteous people. Had he been in search of the holy, the good, or the pure, he would not have left heaven. He came to find sinners, to call sinners, to seek and save the lost; and therefore he came into this earth, where there are none but ruined, lost sinners—where there are none good, none righteous, none one (Rom. 3: 10). Dear reader, the poor harlot, Rahab, had no righteousness to boast of, no goodness to depend upon. What had her life been? One of notorious profligacy; yet Jericho perished, and she was saved. What could she do? If people are to be saved, because they are good, there could be no hope for her. She trusted in one that is "merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin" (Exod. 34: 6, 7). Yet she felt she had no time to lose; she did not delay, but immediately she bound the scarlet line in the window. Neither have you time to spare. "Now is the accepted time, now is the day of salvation" (2 Cor. 11: 7). Now let the blood be the token of your safety. Flee to it for your life. Judgment is nigh, even at your doors. THERE IS SAFETY ONLY IN THE BLOOD.

But time rolled on; the two spies had returned to Joshua, and the people of Jericho went on again undisturbed by their business, their cares, or their pleasures, till, behold the army of the Israelites came and encamped against Jericho. And when Rahab, from her window in the wall, looked out and saw the hosts of Israel marshalling on the plain, what must have been her thoughts? She must have shuddered, for judgment was near; but no, the scarlet line, bound firmly in the window, told her that she was safe. But her parents, her brethren, her sisters! what would become of them? She goes and intreats them to take refuge with her, where the scarlet line is the true token of safety. What! they enter the house of a tainted harlot? they go under the roof of one who had been the cause to them of such shame—who had disgraced their family? And could she dare to talk of safety with her? Was it likely that God would select the house of a harlot as the only place of deliverance in the city, when there were so good and respectable people in it—people who had never thus disgraced themselves—people whose lives had been moral, and decent, and upright? Oh, how earnestly must Rahab, the poor outcast one, have pleaded, and yet with what confidence must she have pointed to her house as the only one to be spared, the only one that had the scarlet line! True, she had been an abandoned profligate; true, she had no goodness to rely on; therefore she relied on God. In his mercy, not on her merits (for she had

none), was her trust. The token in the window, the scarlet line, told her all within its shelter were safe; and she knew, if her parents trusted in the same God, if they believed what she had believed, then her deliverance was theirs; the same token would preserve them as herself. "Jericho was straightly shut up because of the children of Israel; none went out, and none came in." There was no possibility of escape but that offered by Rahab; and humbled at being obliged to accept such a refuge, yet glad at the offered deliverance, they all took shelter where the scarlet line in the window witnessed that judgment was passed.

And so, dear reader, the blood of Jesus Christ tells us sad, humbling truths as regards ourselves, though it tells us joyful news as regards God's mercy and love. It tells us that we are alike condemned as sinners before God, so that the poor degraded harlot is entitled to mercy as much as the most upright, decent, and moral. It tells us that the heart, the whole nature, the whole man—body, soul, and spirit, reason, understanding—all is, in every individual, so corrupt, so stained with sin, that nothing but the precious blood of God's own Son can enable the very best to stand guiltless before him; yea, and even that the very best stands in as much need of it as the most openly abandoned sinner on earth. It brings all down to one sad level of ruin, guilt, and sin. It proves that the fairest, the most lovely, is as unfit for the Divine presence as the wretched harlot, who is abandoned and scorned by all. Do you wish to escape from judgment? Do you want deliverance? You must find it where it is alike open to the vilest and to the most moral—in the blood of Jesus Christ. Your life is forfeited, your inheritance is death and judgment; nothing can avail for your redemption, but seeing this guilt, this ruin, laid upon another.

(To be continued.)

## The Advent Herald.

BOSTON, WEDNESDAY, AUGUST 27, 1873.

### PECUNIARY PROFIT OF RELIGIOUS PAPERS.

Some of our readers may think it strange that every year there should be a deficiency in our publication department—that the *Herald* does not pay for itself. Such should endeavor to realize, that we have no income from advertisements as almost every paper in the land has,—that we furnish the paper to ministers almost invariably at half price—one dollar a year,—that a number, supposed to be worthy poor, receive it free,—that many through carelessness, indifference, or dishonesty do not pay promptly and some not at all,—that while the paper is continued at the old price, and that a very low rate, it costs us several hundred dollars a year more for help, &c., than it did a few years ago,—that our weekly is not made up (as many weeklies are) from matter that has already been used in a daily or semi-weekly,—and that very few religious papers, with all their advertising, charges for inserting marriage and obituary notices, &c., are published with profit, as the publishers testify.

The *Christian Advocate*, for example, says that "only two out of the nine or ten official *Advocates* exhibit a pecuniary profit; the others are published at a loss, and some of them at a heavy loss." "The truth is," says the Cincinnati *Christian Standard*, "that religious newspapers are published at too low a price. The cheapness of secular weeklies made up from dailies has led to a reduction of price in religious weeklies—made up at far greater cost—to such an extent that most of them, even with large subscription lists, are losing concerns. The capital invested in them and the labor employed on them bring no profit. The subscription price should be increased."

We do not however propose to increase the subscription price of the *Herald*, nor to materially change our mode of action—except it be with reference to delinquents. We rely, under God, on the friends of the cause everywhere to do what they can to increase the subscription list, and to make up by donations whatever deficiency may exist. The generous donations made at Hebron this year (as the reports given in this issue show), as well as what has been done in years past, are sufficient evidence that there are those who feel in their pocket as well as in their heart for the welfare of our publication department. The Lord will take care of the work so long as it is carried on in a way to glorify him. We aim to do more than we have yet done, and that friends will be raised up to help us we have no doubt.

### THE KINGDOM OF GOD.

In the *Herald* of July 18th is an article from the *Prophetic Times* entitled, "In the days of these kings." It is very good as meeting an objection sometimes urged respecting the time of the establishment of the kingdom of God, but I would call attention to a reading which I think more fully meets that objection. It is given by Rollin, in his "Ancient History," Cincinnati edition of 1844, Vol. I., p. 142, "After these kingdoms shall the God of heaven set up a kingdom." Rollin, I presume, followed the Vulgate, which is regarded by many as a good translation. If this is a correct rendering it has an important bearing by way of disproving the idea of the kingdom being set up at any time before the kingdoms are removed. "The kingdoms of this world will be destroyed and 'the sanctuary' (whether the church or earth is meant—though I believe both are intended) will be cleansed before Christ sets up his kingdom."

C. R. WHITE.

Louisiana, Mo.

We know of no authority for the

reading given by Rollin. BARNES says: "The Vulgate renders this, 'In the days of these kingdoms,' and adds: 'The natural and obvious sense of the passage is, that during the continuance of the kingdoms above mentioned, or before they should finally pass away,—that is, before the last one should become extinct, another kingdom would be established on the earth which would be perpetual. Before the succession of universal monarchies should have passed away, the new kingdom would be set up that would never be destroyed. Such language is not uncommon. 'Thus if we were to speak of anything taking place in the days of British kings, we should not of course understand it as running through all their reigns, but merely as occurring in some one of them.'—*Prof. Bush*. So it is said in Ruth 1: 1, 'It came to pass in the days when the judges ruled, that there was a famine in the land'; that is, the famine occurred sometime under that general administration, or before it had passed away, evidently not meaning that there was a famine in the reign of each one. So it is said of Jephtha that he was buried 'in the sepulchres of his fathers': that is, in some one of them."—*Notes on Dan. 2d*.

That the fourth or Roman kingdom, in its united and "divided" forms, is not to pass away and give place to another universal kingdom before the kingdom of God is established, is the simple meaning of the passage. Rome was "divided" nearly fourteen centuries ago, and remains in a fragmentary condition to-day. It will thus continue till Christ shall come as the nobleman from the far country (Luke 19: 11-27; 2 Tim. 4: 1) and establish his kingdom. Barnes understands that the kingdom of God was set up at the first advent of Christ, and has therefore been cotemporary with "the fourth kingdom" all these centuries. We believe it is yet to come; and when we pray, "Thy kingdom come," we mean *come*, and not that it is already here and to "advance" aggressively. "The visible setting up of the kingdom of glory on earth by the God of heaven is plainly here meant," says Fausset, "not the unobserved setting up of the kingdom of grace. That kingdom of glory is only to come at Christ's second advent." So we teach.

### ANNUAL MEETING OF THE AMERICAN MILLENNIAL ASSOCIATION.

Knowing the deep interest that is felt in our Association we give here the Secretary and Treasurer's Reports. They call for devout gratitude, renewed labor, prompt action and the exercise of every Christian grace.

Thursday, Aug. 7, 1873.—The Association was called to order at 4 o'clock P. M., by the President, Rev. J. Pearson, and prayer was offered by Elder D. Bosworth, of Bristol, Vt.

The President alluded to the effort to dispose of the property of the Association, situated in Boston, and stated that the committee had not succeeded in a transfer of the same. A vote was passed ordering the Directors not to sell the property.

### A GENEROUS DONATION.

A statement being made in relation to the indebtedness of the Association, and that \$4,000 was greatly needed, S. Prior, of Trenton, N. J., proposed to pay \$1,000 of that indebtedness, provided the remaining \$3,000 should be raised. R. R. Knowles, of Providence, R. I., made a like proposition.

[The day following the remaining \$2,000 was promptly raised—the names of the generous donors will appear in the Treasurer's Report.]

A COMMITTEE OF SISTERS was appointed to superintend the furnishing of the Minister's Cottage—consisting of Sisters Brown and Case of Providence, Emerson and Nichols of Boston, Prior and Elwell of Trenton, Pearson, Ballou and Wheeler, of Newburyport, Gates of Philadelphia, and Swartz and Yoder of Harrisburg.

Adjourned. Friday, Aug. 8.—The Association convened in the chapel, the President in the chair. The following brethren were added to the camp-meeting committee:—S. Prior, D. Bosworth, Dr. Wardle and T. C. Lowe.

The following committee on nomination of officers of the Association were appointed:—D. Bosworth and H. Canfield.

### MISSIONARY WORK.

Voted to employ Dr. J. Litch and Geo. W. Burnham as missionaries. [Dr. Litch subsequently declined to serve, feeling unable to engage in the arduous duties of such a position.]

A Missionary Committee was appointed, consisting of Revs. J. Pearson, L. Osler and C. Cunningham.

The question of changing the name of the *Herald* came up for discussion, and S. Prior proposed to assume all the deficiency in the support of the paper, if they would change the name to *Messiah's Herald*. After remarks from several persons, the meeting adjourned.

[We were not at the above meeting, but learned from some who were present, that Elder D. Bosworth offered, on condition the name was not changed for another year, to meet whatever deficiency might accrue from its publication during that time. At a subsequent meeting both these brethren withdrew their propositions, that all might be free to vote unbiased by any money consideration.—*Ed.*]

4 o'clock P. M. After the reading of the previous records the following communication was received from the A. E. A. Conference:—

"Friday P. M., Aug. 8, 1873.—At a meeting of the A. E. A. Conference, Eld.

Elwell in the chair, and Eld. Gunter Secretary *pro tem*, it was resolved to report and control of the two missionaries who are to labor under the auspices of the A. E. A. Conference, to the American Millennial Association.

F. GUNTER, Acting Sec'y.

The meeting proceeded to the election of officers for the ensuing year, as follows:—

President, J. Pearson, Jr.  
Vice Presidents, J. Litch, D. Bosworth, H. Bundy, A. W. Brown, Dr. T. Wardle, S. Prior.

Recording Secretary, H. Canfield.  
Corresponding Secretary, F. Gunter.  
Treasurer, R. R. Knowles.

Auditor, P. L. Hopkins.

Directors: L. Osler, T. C. Lowe, A. Pierce, W. L. Hopkins, W. J. Hurd, D. Elwell, G. W. Burnham, J. M. Orrock, L. R. Gates, W. H. Swartz and D. E. Atwood.

At the request of J. C. Emery, himself and wife were dropped from the list of members of this body.

The Treasurer's Report was received and accepted, and a vote of thanks tendered to R. R. Knowles for the faithful discharge of his duties.

Voted to lay on the table the Resolution of last year relating to separation of the duties of Business Agent and Treasurer.

Adjourned to meet at the close of the evening service.

### CHANGE OF NAME OF THE PAPER.

9 o'clock P. M.—The members of the Association were called to order by the President, and after some informal conversation, the subject of a change of the name of our paper was introduced. Several names were suggested, among which were "Pre-Millennialist," "Millennial Herald," "Herald of the Morning," "Messiah's Herald," "The Herald."

After considerable discussion, a vote was taken with the following result:—"Messiah's Herald," 12; "Millennial Herald," 7; "Herald of the Morning," 5; "Advent Herald," 3; "Harbinger," 1.

On motion it was ordered to vote on the two highest, with the following result:—"Messiah's Herald," 16.

"Millennial Herald," 10.

Adjourned.

### MEETING OF THE BOARD.

Saturday, Aug. 9. Meeting of the A. M. A. at 9 o'clock A. M., the President in the chair. Prayer by Eld. Shipman. The following Committees were appointed:—

On Finance:—S. Prior, T. C. Lowe, Anthony Pearce.

On Publication:—L. Osler, J. Litch, H. Canfield, W. H. Swartz, C. Cunningham.

On Colportage:—J. Litch, M. L. Jackson, G. W. Burnham.

J. M. Orrock was elected Editor of the *Herald* for the ensuing year.

Voted to publish an edition of "Bliss' Chronology," provided the stereotype plates can be found, and the call for it will warrant.

The manuscript prepared by Dr. J. Litch, entitled "Last Things," was referred to, and the committee having the same in charge, were ordered to attend to the disposal of it as soon as practicable.

On motion, it was voted to pay one-half the travelling expenses of our ministers in coming to the annual meeting.

Elders J. Pearson and H. Canfield were appointed a committee to arrange for the time of the next annual meeting—in conjunction with the Conference.

Eld. G. W. Burnham was recognized by the Board as missionary, at a salary of \$14 per week, and travelling expenses.

The Committee on Missions were authorized to supply other missionaries, if deemed advisable.

On motion it was ordered that all subscribers to the *Herald* owing two years or more be notified of their indebtedness, and unless an immediate and favorable response is received, the paper sent to their address be discontinued, and an effort be made to collect the arrearages.

A motion was made to admit advertisements to the columns of the *Herald*, which was emphatically negatived.

On motion, it was voted that a Business Agent be employed in the office, and that Elders Pearson and Orrock be a committee to provide such an agent.

It was unanimously voted to allow the editor of the *Herald* a vacation of six weeks, the matter of supplying a substitute being left with the President of the Association and Editor.

Moved that the paper on which the *Herald* is printed be increased in weight two pounds to the ream.

Adjourned.

H. CANFIELD, Sec'y.

A session of the Board of the A. M. A. was held on Hebron camp-ground, Monday, Aug. 11. The Secretary being absent, A. Pearce was appointed Secretary *pro tem*.

It was voted that Elders Pearson and Orrock be a committee to attend to the execution of a new heading for the *Herald*, and furnish a motto for the same, such as in their judgment will be appropriate.

Adjourned.

Attest: A. PEARCE, Sec'y *pro tem*.

The above Report embraces, in as few words as practicable, the results of the deliberations of the Association at its annual convocation at Camp Hebron. The meeting was one of the most satisfactory and encouraging ever held by the Association,—whether viewed from its executive or financial standpoint. We have reason for devout gratitude to Almighty God for the success which has been achieved.

It would be interesting to refer more at length to the generous donations

made by the friends of the cause—to the harmony and candor which prevailed—and especially to the Christian spirit which enabled individuals to yield their own cherished plans for the sake of others. Especially was this noticeable in the result of the discussion relative to the change of name of the *Herald*. It was very manifest that individuals had strong preferences for their favorite name; and it was equally manifest that to relinquish such preference for the sake of harmony would be a great sacrifice; but the love for the precious cause was stronger than the desire for self-gratification; and though there were those who felt deeply disappointed, yet the kindly, fraternal spirit manifested, gave evidence of a deep under-current which had not been disturbed. May God grant that the same result may obtain among all the readers of our excellent paper.

H. CANFIELD, Sec'y.

No. Attleboro, Aug. 14, 1873.

### TREASURER'S REPORT.

To the Standing Committee of the A. M. Association the Treasurer respectfully presents the following QUARTERLY REPORT for the quarter ending July 1, 1873:—

|   |          |
|---|----------|
| RECEIPTS.   |          |
| Sub. to <i>Herald</i> .....   | \$842.98 |
| Books and Tracts sold.....  | 84.69    |
| Donations in cash.....  | 112.66   |
| Cash on hand April 1, 1873.....   | 1202.94  |
| Bal. cr. on acct April 1, '73.....  | 1576.64  |
| \$373.70  |          |
| EXPENDITURES.   |          |
| Editor.....   | \$125.00 |
| Compositors.....  | 126.00   |
| Press-Work.....   | 281.06   |
| Boston Journal.....   | 120.00   |
| Expressage.....   | 2.30     |
| Rent of office, 1 quarter.....  | 37.50    |
| Chairs, &c., for office.....  | 6.10     |
| Putting in coal.....  | 2.40     |
| Repairing Mailing Machine.....  | 4.30     |
| Interest 6 mo. on a note.....   | 17.50    |
| Quarterly Postage.....  | 20.65    |
| Stationery.....   | 15.20    |
| Clark & Co. for Paper.....  | 127.40   |
| 1 Ton Coal.....   | 9.00     |
| Postage.....  | 25       |
| Carriage Papers to Post Office.....   | 7.20     |
| Phelps & Dalton's bill.....   | 6.72     |
| Mailing, Trinitie and Jones.....  | 4.30     |
| Wrapping Paper.....   | 2.97     |
| Telegrams.....  | 60       |
| Springs, Beazins, &c.....   | 32       |
| Gas bill.....   | 13.00    |
| \$1032.98   |          |
| Books and Tracts.....   | 32.97    |
| Cash on hand July 1, 73, 111.94.....  | 144.91   |
| 1177.89   |          |
| Bal. cr. on acct July 1, 73.....  | 1551.59  |
| \$373.70  |          |
| R. R. KNOWLES, Treas.   |          |
| ANNUAL REPORT.  |          |
| To the A. M. Association assembled at Camp Hebron Aug. 1, 1873, the Treasurer most respectfully submits the following Report for the year ending July 1, 1873:— |          |
| RECEIPTS.   |          |
| Sub. to <i>Herald</i> as pr. gr. Rep.....   | \$135.14 |
| Youth's Visitor.....  | 26.00    |
| Books and Tracts sold.....  | 342.13   |
| Donations in cash.....  | 1705.54  |
| "B. A. Association.....   | 50       |
| Stock, as per gr. Rep.....  | 50.00    |
| \$2861.41   |          |
| By bal. cr. on acct July 1, 73.....   | 1681.62  |
| 4548.79   |          |
| EXPENDITURES.   |          |
| For Sunday Exp. pr. gr. Rep.....  | \$588.00 |
| Books and Tracts.....   | 136.44   |
| "Stock in B. A. Association.....  | 50.00    |
| Cash on hand July 1, 73.....  | 6024.41  |
| Rent and Postage.....   | 111.94   |
| 6136.38   |          |
| Bal. cr. on acct July 1, 73.....  | 1551.59  |
| 4584.79   |          |
| R. R. KNOWLES, Treas.   |          |
| PROVIDENCE, July 1, 1873.   |          |
| DONATIONS FOR HERALD OFFICE MADE AT HEBRON CAMP, AUGUST, 1873:—   |          |
| S. Prior.....   | \$1000   |
| A. W. Brown, ch'd.....  | 500      |
| J. Pearson, Jr.....   | 100      |
| W. Burnham, ch'd.....   | 50       |
| H. A. Brown, ch'd.....  | 50       |
| Rev. L. Osler.....  | 25       |
| Dr. F. Gunter.....  | 25       |
| J. L. Litch, paid.....  | 5        |
| G. W. Burnham, paid.....  | 5        |
| Jas. Kelsey.....  | 5        |
| J. C. Orrock.....   | 5        |
| C. Benns.....   | 5        |
| L. G. Ford.....   | 5        |
| S. N. Nichols.....  | 5        |
| D. M. Babcock.....  | 5        |
| C. Daniels.....   | 5        |
| H. Canfield.....  | 20       |
| P. L. Hopkins.....  | 25       |
| W. H. Swartz.....   | 5        |
| H. Brown.....   | 5        |
| Thos. Howe.....   | 5        |
| J. Thatcher.....  | 25       |
| J. L. Bliss.....  | 5        |
| E. H. Blackman.....   | 5        |
| M. A. Doud.....   | 5        |
| U. A. Town.....   | 5        |
| S. B. Doyle.....  | 5        |
| O. Gurnam.....  | 5        |
| S. P. Oler.....   | 11       |
| Willard Ide.....  | 50       |
| A. Friend.....  | 1        |
| H. Cornell.....   | 5        |
| Thos. Howe.....   | 25       |
| Mrs. J. Emerson, Life Member, paid.....   | 25       |
| Cash Donations, paid.....   | 14 80    |
| Collection.....   | 12 20    |
| \$2060  |          |

The above donors, who have not already paid, will please send their subscription to our Editor, J. M. Orrock, Boston, Mass.

R. R. KNOWLES, Treas.

DONATIONS FOR HERALD CAMP GROUND MADE AT HEBRON CAMP, AUGUST, 1873.

|                           |        |
|---------------------------|--------|
| R R Knowles, paid.....    | \$1036 |
| R S Case.....             | 50     |
| A H Knowles.....          | 5      |
| Eld D Bosworth.....       | 55     |
| Miss Lena Bosworth.....   | 25     |
| D E Atwood.....           | 10     |
| A Pearce.....             | 25     |
| Rev M L Kinney.....       | 25     |
| " M L Jackson.....        | 10     |
| Dr Thos Wardell.....      | 10     |
| Wm Marks.....             | 15     |
| Rev W B Heath.....        | 5      |
| " J R Gates.....          | 5      |
| Gro Phelps, paid.....     | 5      |
| S A Coburn.....           | 3      |
| L D Wheeler.....          | 5      |
| A friend, paid.....       | 2 50   |
| Mrs J Pearson, Jr.....    | 2      |
| " A Kelsey, paid.....     | 2      |
| " L A Draper.....         | 5      |
| A Banning, ch'd.....      | 5      |
| C Gabriel.....            | 5      |
| Dr C O Town.....          | 50     |
| A W Brown, ch'd.....      | 50     |
| C Benns.....              | 50     |
| J Pearson, Jr.....        | 50     |
| Willard Ide.....          | 50     |
| A W Brown, ch'd.....      | 25     |
| Mrs S Prior.....          | 25     |
| Mrs J R Bates.....        | 25     |
| J L Bliss (\$5 paid)..... | 25     |
| Mrs Kilton.....           | 10     |
| " Putnam.....             | 10     |
| D Hotchkiss, paid.....    | 1      |
| A W Brown, ch'd.....      | 25     |
| S Heath.....              | 5      |
| B W Remington.....        | 50     |
| A W Brown.....            | 11     |
| S Cogswell, paid.....     | 1      |
| W B Brown.....            | 1      |
| Bro Babcock.....          | 1      |
| Bro Hersey.....           | 1      |
| Sis L Ford.....           | 1      |
| Wm Cobbett.....           | 2      |
| Sis. Thayer.....          | 35     |

|                            |    |
|----------------------------|----|
| L C Walker.....            | 1  |
| Geo Phelps, paid.....      | 5  |
| H Ballou.....              | 1  |
| M S Richardson.....        | 1  |
| S N Burroughs.....         | 1  |
| Mrs J B Mathewson.....     | 1  |
| " Brown.....               | 1  |
| Miss Emma Osler, paid..... | 1  |
| C A Hiscok.....            | 1  |
| A blind girl.....          | 1  |
| Mrs Sanford.....           | 25 |
| " Harding.....             | 1  |
| " Dent.....                | 1  |
| " Bartol.....              | 1  |
| Mrs H Canfield, paid.....  | 1  |
| A J Williams.....          | 1  |
| A Thayer.....              | 2  |
| D M Babcock.....           | 1  |
| Rev W H Swartz.....        | 1  |
| Mrs E Liscomb.....         | 2  |
| Mrs J Litch.....           | 1  |
| Miss H B Watt.....         | 25 |
| G L.....                   | 25 |

\$1916 60  
The above donors will please send their subscription to the Treasurer, R. R. Know



was of especial interest, for there new victories were won for Christ.

**Sabbath morning, Aug. 10th,** the first service was held at nine, with Elder Osler in the chair. Quietly and steadily the meeting went on,—about fifty having an opportunity to speak;—none trespassing on the time allotted, many who would gladly have spoken giving way to others. In this meeting we were particularly impressed with the power of the songs of Zion, when well chosen and well sung by those whose hearts respond to the words. A sister, whose voice grew tremulous with emotion, as she spoke of loved ones out of Christ, did not lack sympathy, as we followed the leader of the meeting in those sweet words, "Did Christ o'er sinners weep?"

"My hope is built on nothing less  
Than Jesus' blood and righteousness,"  
was a confession of faith from many a heart whose voice was silent except as it spoke in song. Many words were spoken which we would like to record, but space fails. One of our blind sisters spoke of the time when she by faith saw Christ agonizing on the cross, and joyfully of the time when she should see him in his glory. Surely, "the Lord openeth the eyes of the blind." A loving testimony, to the love of a praying mother, stirred all hearts. Many requests for prayers were presented, the answers to which we may know in the coming kingdom; for we do not believe that such prayers will be in vain. In closing the meeting Elder Osler, in a few well chosen words, urged the necessity of a quiet, earnest devotion, that the services of the day might not lead to mere excitement; of guarding against fruitless discussions and criticisms, and of keeping the mind steadily to one idea—"the glory of God in the salvation of souls." That the words were not lost was shown in the quiet which prevailed through the day.

At half past one the seats in the grove were filled and Mr. William Marks of Toronto, P. Q., Canada, started the meeting by making a few remarks, which were followed by Elder Gates "lining out" a hymn in the old style of the Puritan fathers, when hymn books were not plenty.

Leaving that, an attempt to get into the chapel was found to be useless, but the scene presented a picture which will not soon be forgotten. Around the chapel people were moving quietly, talking in subdued tones, while within a group filled the space near the door, behind the seats, listening eagerly to catch the words of the speakers. Standing by the desk was Elder Canfield leading the meeting, while on either side of him were two of the brethren, ready, like Aaron and Hur, to hold up his hands should they fall down.

"Precious name, O how sweet," sang the leader, and a few clear, sweet voices took up the accompanying chords; and perhaps some felt then for the first time, the sweetness of that name at which "every knee shall bow."

The services of the evening were followed by precious seasons in some of the cottages, where hearts bowed for the first time in submission to God, and were led by words of Christian sympathy nearer to Him.

And so the meetings ended. May we all meet again, where prayer shall end in praise.

## Obituary.

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

## WHITE.

Died July 23, 1873, in Pike County, Mo., of consumption, after a lingering illness of nearly two years, Charles H. White.

He was born in Louisville, Ky., January 23, 1848. He united with the Baptist Church in 1867, and embraced the Second Advent doctrine soon after. To this he was fully committed, and was ever ready to bear testimony to the "blessed hope." Previous to his illness he was a young man of great promise, esteemed by all who knew him of every denomination for his Christian deportment, intelligence and active zeal in the cause of religion. The Bible was his main study, and he was regular in his attendance at the Sunday-school and prayer-meetings, where he took an active part. "The blood of Christ cleanseth from all sin, and that blood availed for me," were nearly the last words he uttered with regard to his hope. Just as the family were going to supper he remarked to those at his bedside, "I am going home"—and holding out his hand, shook hands with them. He then called for all the family, each member by name, and shaking hands bade them farewell. With a smile on his death-like countenance he exhorted all to prepare to meet him in glory. From that time till he died (some four hours afterwards) he retained his consciousness and was perfectly calm and composed until he breathed his last. All present remarked, it was the calmest, easiest death they ever witnessed.

Thus my son, my earthly hope and pride, who had just bloomed into manhood, has been cut down like the flower of the morning! But, thanks be to God, I sorrow not as those who have no hope.

Louisiana, Mo. C. R. WHITE.

## JANES.

Died, of consumption, in Montgomery, Vt., July 19th, Ellen Janes, daughter of Ira and Priscilla Janes, aged 22 years and 7 months.

She made a public profession of relig-

ion last winter, and united with the Methodist church just before being taken sick. She was given up to the will of the Lord to live or to die, though her choice was to go home to glory. She used to exclaim in her suffering, "Blessed Jesus! Blessed Jesus!" She had bright views of the heavenly world and longed to be there. She leaves a father and mother, two brothers and a sister to mourn her loss.

B. S. REYNOLDS.

## General Intelligence.

### RELIGIOUS SUMMARY.

On July 25th the Pope appointed twenty-two new bishops, and delivered the allocution, which has been looked forward to with so much anxiety and interest. The new bishops are for sees in France, Italy, Hungary, Ireland, Australia, the Antilles, the Argentine Republic, and "infidel countries." The allocution contains the usual tangled mass of verbiage in denunciation of the action of the Italian Government in despoiling the religious orders.

The collection "for the Holy Father," in the Catholic churches of New York, on Sunday, June 8th, amounted to \$27,534.38.

It is said that the entire Persian mission, with forty missionaries and sixty teachers now under the care of the Presbyterian Board, costs less annually than the current expenses of some city churches.

The editorial correspondent of the Baltimore American attended the American chapel at Vienna one Sunday in July, and noted the fact that while there must have been over a thousand Americans in the city, there were but eleven persons present when the minister came to the pulpit, which number was increased by five more at the time the sermon commenced. As a contrast to this, he found at least a hundred of his countrymen present at a band concert in the afternoon, sipping their coffee and ice.

Since MacMahon's elevation to the Presidency of France, a decree has been issued prohibiting the interment, after six o'clock in the morning, of any person not holding either the Catholic, Lutheran, Calvinistic or Jewish faiths.

The Society of Biblical Archaeology announce their intention to publish a series of translations of all the important Assyrian and Egyptian texts which exist in the various collections of England and the Continent, and thus place before the English student the remains of undoubtedly the oldest and most authentic literature in the world, the foundation of all history, archaeology, and Biblical exposition, the contemporaneous records of the nations and writers of the Bible.

As to education in China, only about one in eight are able to read the writings of Confucius. None of the women can read. All Christian converts, however, are taught to read.

A delegation, representing forty thousand Mennonites living near the Black Sea, has been in this country some time searching for suitable homes through various Western States. A colony of five thousand will come out in May, though the place for settling has not yet fully been decided upon.

Dr. Leonard Woods' valuable historic manuscripts, said to have been burned recently, are still "extant." They are stereotyped, and besides they were not in the fire at all, though some others of less value were.

REV. GARDNER SPRING, D. D., died at his residence in New York, Aug. 18th, in the 89th year of his age, after a memorable pastorate of 63 years in the Brick (Presbyterian) Church. Dr. Spring was a native of Massachusetts, having been born at Newburyport, in February, 1785. He was the son of Rev. Dr. Samuel Spring, who was a chaplain in the continental army, and went with Arnold's memorable expedition to Canada. He graduated at Yale in 1805, and after teaching for a time studied law, and practiced for more than a year. He was strongly inclined to the ministry however, and soon forsook the law for the pursuit of theological studies. After a few months at Andover, he received and accepted a call to the Brick Church, New York. This was in 1810, and his pastorate has continued without interruption to the present time. Such an instance of mutual attachment between pastor and people, extending over the long period of sixty-three years, is almost without a parallel. Dr. Spring possessed eminent abilities as a preacher and theologian, and was the author of a number of religious books. He was at different times elected President of the Dartmouth and Hamilton Colleges, but nothing could tempt him to leave his chosen work in the pulpit, or to abandon his much-loved pursuits.

The Norwich Advertiser says: "A \$150,000 church in this city, a \$60,000 church at Williamstown, a \$20,000 church at Dayville, a \$40,000 nursery at Putnam, and a \$25,000 convent at Baltic, are the Catholic enterprises in this neighborhood."

A Baptist paper in Ohio was sent for nine years to a subscriber who never paid a cent for it. The other day the newspaper was returned to the patient and long-suffering publisher with the affecting pencil note on its margin: "Gone to a better world." The editor is a very pious man, but it is reported that his

faith is terribly shaken in regard to the accuracy of the information.

It is said that Gerald Massey proposes as the theme of his lectures for the next season, the question, "Why doesn't God kill the devil?" We suggest another query as worthy of our prior attention: Why doesn't God at once kill off every artful, scoffing, tempting, incorrigibly wicked man? There is scarcely more difficulty in the one "conundrum" than in the other.—*Christian Secretary.*

### THE POLARIS AND THE POLE.

The London Nature (the organ of English scientists) reviews, through some five columns, the voyage of the Polaris, and estimates its results considerable higher than American opinion has seemed to place them.

It not only sees in the yet imperfect record "one of those thrilling narratives which will be the delight of the boyhood of all generations," but "invincible" arguments for the advocates of Arctic exploration by way of Smith's Sound, and one of the most "wonderful and successful Arctic cruises on record," giving "the strongest ground for hope of the completion of the eight degrees that yet remain before the North Pole shall be brought within the sphere of the known."

The Polaris went beyond the eighty-second degree. It approached the Pole nearer than any former attempt. Nature says it has done "enough to show that the way to the North Pole is clear and practicable," and it recommends the example, and the finishing of the remaining exploration, to the joint committee of the Royal and Geographical Societies now considering the subject of an Arctic expedition from England.

The Polaris has settled what had become the most interesting question—popular one at least—respecting those regions of wonder. It has dispelled all our marvelous fancies about the "open polar sea." How many poetical dreams thus perish? Who has not constructed a new world of wonders from the intimations of Kane and Hayes about that mysterious hidden sea! What islands might there not be in it, what creatures, what men upon them! But alas for our romance, the Polaris not only reached, but passed through it, and went miles beyond it, through Robeson Channel, toward the Pole, and still was more than five hundred miles short of the Pole when she turned backward. The bay named by Captain Hall after our friend, Dr. Newman, is north of the much-dreamed-of "open sea." The highest point attained on land by the brave adventurers is some miles north of it. The supposed sea is, in fact, but a sound, an enlargement of Kennedy Channel, trending westward in Lady Franklin's Bay, and southeastward in Southern Fjord. Passing over this enlargement, the Polaris continued her route in Robeson Channel, which is, in fact, but the continuation of Kennedy Channel, after the widening that Kane and Hayes supposed to be the open polar sea.

Further explorations are of course desirable, for we should compass the Pole, and there are some scientific data still to be gathered, but there is hardly any remaining Arctic mystery to prompt adventure. There can be little doubt that the regions more immediately about the Pole are about the same in all important respects as those observed by the Polaris after passing through the supposed open sea. Arctic voyaging will, we predict, soon cease to interest the world.—*The Methodist.*

### SAD STATE OF HAYTI.

Bishop Cox, in the account of his recent Episcopal visit to Hayti, writes that for the past six years Mr. Holly, the chief agent of the American Episcopal mission in that island, has devoted his energies principally to work, not for the English-speaking people, but for the evangelization of the poor natives of the island, 500,000 of whom are virtually heathen, though the religion of the country is nominally Romish. The condition of most of the blacks is very like that of natives in the heart of Africa. Their religious condition is that of barbarism. They worship the spirit of evil, although they take their children to the Romish priests for baptism as a charm against the incantations which they use one against the other. The cannibalism of religious superstition is still very prevalent in many parts of Hayti. Children are prepared for the rite by first giving them a root or bark which stupefies them. Then they are fattened for the sacrifice, after which the worshippers feed upon their bodies. This sacrifice their superstition demands once a year, and both Episcopal and Wesleyan missionaries bear testimony to its existence, asserting that the practice is systematic, and not occasional. The government has not sufficient strength to suppress the practice, although it has made the attempt. Bishop Cox recalls a conversation held with the exiled President Gervais, whom he visited in the island of Jamaica. "I did my best," said the President, "to put down this cursed Vaudou worship." The Bishop asked if it were possible that they thus sacrificed children to their heathen god. "Alas!" was his answer, "I was obliged to shoot eight men for cannibalism to strike terror into those whom I could not reach. Cannibalism is strong here, and it was for that reason I am here an exile, because I made war upon it." In this land marriage is an exceptional institution; so much so that one of the missionaries, laboring in the mountains, reported with beaming eyes as an improvement on the former state of things that during six years he had celebrated six marriages. The three points which the Bishop thinks ought to

be presented first and foremost to the people of these islands are: the necessity of Christian marriage, sanctification of the Lord's Day, and the knowledge of the Scriptures, of which even nominal Christians of the island seem very ignorant.

## Miscellaneous.

### THE PRESENT CRISIS OF THE CHRISTIAN CHURCH.

BY REV. DR. DUFF OF SCOTLAND.

Fathers and Brethren,—Let us not forget that our own Church, large as it may look in the eyes of its fond adherents, is but a comparatively small section of the Church Universal; lest, by forgetfulness of this, we should have our minds so exclusively absorbed by the generating causes and possible consequences of our own crisis, as unduly to magnify or exaggerate alike its relative and substantive importance, and thereby unduly to overlook the transcendently greater and more momentous crisis with which all of us have or ought to have, to do—a crisis of such vastness of magnitude, as regards both its extent and intrinsic importance, that our own is no more worthy of being compared to it than one of the many smaller gyrating eddies on the outer edge or rim of the once-renowned and terror-striking whirlpool of old Charybdis, or the still huger Maelstrom of the Norwegian main, to the mighty inner vortex which, in a moment, could suck down the stately vessel, or even whole navies, to the depths below. This, this is the gigantic crisis to which I allude, if I could, direct for a little the minds of all present here this day, and that too, I frankly own it, with a specific object and design. For surely in gravely contemplating the world-wide crisis in which not only our own Church and its peculiar questions, but all Churches, yea, and all nations, together with all questions concerning the works of creation, providence, and grace—aye, and concerning the very existence of a Creator, Moral Governor, and Redeemer of the world—are all of them involved; surely, methinks, after such a survey, however cursory, all ought to be prepared to return to a consideration of our own diminutive crisis—on whose merits or demerits I now pronounce no judgment, but simply allude to it as a fact—with a calmness of mind, a candor of spirit, and a dispassionateness and command of temper which would soon bring it to a settlement on some mutually satisfactory basis. Then might all of us be enabled to direct our whole undistracted and undivided energies to the grander and nobler task of surveying the graver elements, with a view to direct or control the more complex and tumultuous movements of that mightier crisis which now threatens to issue in a more terrible catastrophe than any that has ever been recorded in the annals of time since the day that Adam fell!

### GOD'S ETERNAL PURPOSE.

For the sake of dramatic unity (if I may be allowed to use the expression), and in order to understand aright the real nature of the mighty crisis in which the world is now involved—its preparatory antecedents, its position and relative bearings on the grand chart of providence and of grace—it must be clear to any reflective mind that we ought to begin with God's eternal purpose in relation to the economy of redemption, note its real purpose and design, trace its gradual development, and mark the principal stages in its eventful history for nearly six thousand years. Plainly, however, to attempt on the present occasion to furnish the meagre sketch or outline of even the leading incidents of so stupendous a theme, is altogether out of the question. I can only, therefore, in the briefest and most cursory way, advert, by way of memento, to a few of the chief points in the past, and then come at once to a consideration of the present.

Let me, then, simply remind you how, according to the grand old theology of the Bible, this universe was created for the manifestations of God's glory; how, for this very end, man, originally created in a state of holiness, was permitted, in the exercise of his own free will, to fall into a state of sin and misery, in order that, by the wonders of electing love and redeeming grace, in rescuing a "great multitude which no man could number" from the wreck and ruin of so grievous a fall, through the incarnation, obedience, and atoning death of his own eternal Son, a vastly greater revenue of glory might, in spite of its many and inexpressibly lamentable results, redound, in the eyes of an admiring and adoring universe, through eternal ages, to the great Creator, than from no fall at all.

In order to the clear manifestation and appreciation of all this, it was necessary that sin, the disease, should be allowed to exhibit itself in its true character of inherent malignancy, as well as its inveterate tendency to grow from bad to worse, and from worse to worst, together with its absolute incurableness by any expedients of mere human wisdom and skill. In order, again, to render this clear beyond all debate, ample time, with free and full scope for its developing itself in all its possible forms, and under every conceivable variety of condition and circumstance, must be afforded. And hence the chief and most characteristic phenomena in the prolonged history of four thousand years! Man's nature, once infected with the disease of sin, or moral evil, immediately came under the fell influence of its ever-downward tendency—a tendency so strongly marked, and so invariable, that it may well be designated the law, the inflexible, downward law, of degeneracy, ending if not arrested, in hopeless decay, corruption, and death, as

regards true religion and true morals. Hence, from man's ever-increasing degeneracy, the first great crisis, in which the Almighty interposed for the deliverance of righteous Noah, and the destruction of a hopelessly wicked world, by the avenging waters of the Deluge. Hence, again, under the renewed action of

THE DOWNWARD LAW OF DEGENERACY,

the next great crisis, when true religion becoming well-nigh extinct amid "the falsities and lies" wherewith the blinded nations were

"Corrupted to forsake  
God, their Creator—  
And devils to adore for deities,"  
the Almighty interposed in calling out and segregating Abraham from the seething mass of idolatrous corruptions by which he was surrounded, and constituting him and his descendants the favored depositories and custodians of God's successive revelations through all coming ages. But finding it impossible to recount even leading events, I can only remind you how, even among the chosen race of Abraham, under the fatal influence of the downward law of degeneracy, crisis continued to succeed crisis, after longer or shorter intervals, for the prolonged period of two thousand years each increasing in extent of area and intensity of virulence, until it reached a point which, in order to avert irrecoverable decay, demanded the special interposition of the Almighty. As to the Gentile nations at large, they were freely allowed to pursue their own several ways, and develop all the power and faculties of their natures, according to their own good pleasure. With what result? Only with the result of proving that under the sorcery spell of the downward law of degeneracy their condition, morally and religiously, was, despite the apparent exception of Greece at one stage of its remarkable career, constantly becoming worse and worse. So that about the end of four thousand years, or the period emphatically designated in Scripture, "the fullness of time," the state both of Judaism and Gentilism had become, so far as depended on any internal resources or recuperative energies of their own, absolutely hopeless and incurable.

GOD MANIFESTED IN THE FLESH,—

### PENTECOST.

Thus was brought on a general crisis throughout the then known world, which more loudly than ever demanded the special intervention of the Almighty to save mankind from final and irrevocable ruin. But, praised be God, wonderful though the crisis was in magnitude and desperate in character, still more wonderful was the divine interposition for deliverance. For then appeared on the stage of time our adored Immanuel—God manifest in the flesh—that by his life of spotless obedience and atoning sacrifice on the cross of Calvary—to the eye of sense, the darkest, but to the eye of faith the most luminous point in the universe of God—he might make an end of sin, make a reconciliation for iniquity, and bring in everlasting righteousness. Who can tell what seas of iniquity were then dried up, what mountains of apparition impossibility were levelled in that dark hour of suffering and of horror? Away, then, away forever, with the whole rubbish of human devices, and works of merit, and ritualistic formalisms, and ascetic severities, and rags of righteousness! and let the giant deed stand forth alone, in its transcendent greatness, its resplendent lustre!—and let the song of the redeemed on earth respond to the song of the glorified in heaven, saying, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever!" Soon followed, in quick succession the resurrection from the dead—the glorious ascension into heaven, and the first act of mediatorial sovereignty, in sending forth the Holy Spirit, the Comforter, who came down in a shower—or rather from its amplitude and overflowing fullness, a cataract—of grace, that looked as if the very heavens had been rent asunder, and the sluices and floodgates of the river that maketh glad the city of our God had been thrown wide open over the favored dwellers within the towers and bulwarks, the temple and the palaces, of the earthly city of the great King!

Under such an extraordinary outpouring of the Spirit as that of the Pentecost effusion one would naturally anticipate that there could be nought but an onward, continuous, and outspreading flow of spiritual growth and prosperity. But, alas! scarcely had the men begun to recover from the mighty, overpowering effects of that miraculous effusion, when the innate depravity of the heart also began to manifest itself in new and hateful forms. Under the general law of degeneracy, the progress of error in doctrine and corruption in practice soon became fearfully accelerated. From the early rise and spread of the Gnostic speculative dreamings, with their blended Rabbis and fragments of Oriental philosophy; from the successive heresies about the person of the Son and the divinity of the Holy Spirit; from the amphibological, philosophizing, allegorizing, and other strange modes of Scripture interpretation pursued by many of the fathers, all within the Church; from the envenomed intellectual onslaughts of the educated heathen, together with the reiterated physical force assaults of the civil authorities, from the Roman Emperor downwards—in a word, from pestilential corruptions in doctrine and practice within the Christian fold, vital apostolic Christianity, by the beginning of the fourth century, had been well nigh obliterated; while, by incessant savage persecutions from without, the number of the true Christian

witnesses had become so reduced that the chief actors in these terrible scenes firmly believed that their avowed object had been successfully accomplished. In their hour of exultation they actually struck a memorial of their fancied triumph, which still remains, bearing the ominous inscription—"The name of Christians being extinguished."

CONSTANTINE.—MOHAMMED.

Thus was brought on throughout the whole bounds of the Roman Empire a crisis of a nature so desperate that nothing—not even the short of the interposition of the Almighty could avail to prevent it from being turned into a fatal and final catastrophe. But enough! As has ever happened, the hour of man's extremity is ever that of God's opportunity. Suddenly, and in a way most unexpected, deliverance came. He who can turn the hearts of men like the rivers of water disposed the heart of Constantine, the master of the world, to embrace the Christian faith. After such a long dark night of storms, a great and blessed calm, with the sunshine of a cloudless day, immediately ensued. No wonder that, in commemoration of an event so marvellous, medals of Constantine should have been struck, with the head of the Emperor on one side and this inscription on the other, "Beata tranquillitas"—Blessed tranquillity.

But, alas! this blessed season of tranquillity and repose had not long been enjoyed when the downward law of degeneracy inherent in the very nature of sinful man, under all imaginable conditions and circumstances, came into active operation. In the eastern division of the Roman Empire, errors in doctrine and corruptions in practice began to increase and multiply so rapidly that within a few centuries little remained of Christianity but the name; and that name remained in close association with so much of downright paganism as only, in more aggravated forms, to profane and vilify the sacred name of its Divine Author. Thus in the eastern world arose a crisis in the seventh century of a nature so desperate as to demand either immediate and total reform under some mighty providential visitation, or, as in the days before the Flood, immediate and total, or all but total extermination. The latter was what in righteousness the Sovereign Judge had decreed, only instead of a deluge of water it was now, under the trenchant sword of Mohammed, to be a deluge of blood!

### THE PAPAL ANTICHRIST.

Turning now to the western division of the Roman Empire, there, scarcely had the Pagan Antichrist been slain when the Papal Antichrist began rapidly to develop itself, and corruptions of every conceivable kind, with idolatrous and superstitious rites and ceremonies, profanely baptized with Christian names, began to multiply and superabound. The rise and growth of all these multitudinous evils was greatly facilitated by the profound ignorance that succeeded the devastating inundations of the northern barbarians. The tornado of the Crusades about the beginning of the twelfth century, having at length somewhat aroused men from mental torpor and lethargy, fragments of the Saracenic, Arabic, or Mohammedan learning and philosophy were introduced, and originated that strange compound of inquiry, doubt, rationalism, scepticism, and unbelief known under the name of Scholasticism. That again, mixing itself up with the prevailing theology, tended additionally to disturb its scriptural features and corrupt its scriptural purity. Then followed, about the beginning of the fifteenth century, what is commonly known as the revival of ancient classical literature, more especially in Italy; the earnest and enthusiastic study of which, while leading to artistic and other material improvements, had the effect of still further corrupting the Christian faith by the large influx and admixture with it of ideas and tastes and usages borrowed from the heathen mythology. Accordingly, numbers, more particularly among the educated and literary classes, and even of the clergy, were smitten with religious indifference or secret unbelief. Hence the melancholy fact that while the erroneous dogmatic teaching and Pagan or semi-Paganized ritual of the Church were enjoined and maintained more vigorously than ever, nearly all real faith and sincerity of profession, on the part of even many of the prelates and other dignitaries, were well-nigh extinguished.

But amid all these evil tendencies and frightful corruptions of every kind and degree, which went on increasing in number and aggravated iniquity for a thousand years, there was throughout the whole of that period a faithful remnant in almost every land who alone had the true apostolic succession of grace and truth; and who continued amid obloquy, reproach, and suffering unto death, to bear noble, though latterly, from the external pressure laid upon them, mostly passive testimony to all the offices of the Divine Redeemer as Prophet, Priest, and King, with all the cardinal truths of salvation once delivered to the saints. But by degrees the persecution of these faithful witnesses waxed hotter and hotter; their blood was shed in such torrents that in the infallible judgment of inspiration Rome had become "drunk with the blood of the saints and of the martyrs of Jesus." So that at last this Papal mistress of Christendom felt herself warranted in proclaiming aloud to the whole world that her work of silencing the witnesses of the truth was completed by their destruction. In the year 1513, at the Council of Lateran, the orator of the session, under the inspiration of Papal authority, ascended the pulpit, and exultingly exclaimed—"There is an

end of resistance to the Papal rule and religion!—opposers there exist no more! The whole body of Christianity is now seen to be subject to its rightful head, the Pope."

(To be continued.)

## Business Department.

### LETTERS RECEIVED.

All communications, orders and remittances for the ADVENT HERALD should be addressed to J. M. ORRICK, 46 Kneeland Street, Boston, Mass.

The following list contains the names of those who write to us and the amount sent. Subscribers who do not find the proper credit given on their paper or wrapper the week following this acknowledgment should inform us immediately.

The figures printed opposite the name of the subscriber on the paper or wrapper indicate the time to which he has paid: thus "Jul. 73" means that the subscription is paid to the first of July, 1873, and at the rate of \$2.00 a year a subscriber can thus tell at any time how his account stands. The letter "f" indicates that the paper is sent free.

John Campbell 10.00; Rev. Wm. D. Henry 3.10—will be pleased to hear from you again; J. A. Dudley 2.00; Ella Reidy; Maria S. Bliss (it was received); Laura R. Gilman 2.00; Alvah Bean 1.00; H. P. Gutter 50; Rev. John Cox; Linus Buell 2.00—he owes from May 1, 1873; T. M. Preble; R. R. Knowles 6.25; Geo. Birkett; Isaiah Hildabrant 1.00; Benj. E. Smith 1.00; James B. Truscott 4.50; Emily J. P. Sax (will write you); I. R. Gates; Edwin Temple 1.00; D. T. Taylor; Duncan Williams; Sarah J. Adamson 2.00; I. C. Wellcome; David Barber, M. D. 1.00; Wm. Mock 2.00.

### NOTES TO CORRESPONDENTS.

A. BRIDGE.—Elder F. Gunner's address at present is Newburyport, Mass.

### BOOKS, TRACTS, &C. SENT

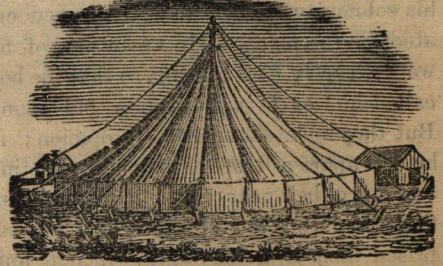
During the week ending Wednesday, Aug. 27.

By Mail.—John Campbell (we send what we have of them); Rev. W. D. Henry.

### DONATIONS.

TO THE A. M. ASSOCIATION.

A. Bridge, \$1.00  
Mrs. D. I. Robinson, 8.25  
"Index" 1.00  
Flora A. Jackson (deceased) 6.25



ST. ARMAND CAMPMEETING.

In accordance with a resolution passed at the annual Conference in Richmond, Vt., arrangements have been made to hold a campmeeting at Chapel Corner, St. Armand, P. Q., commencing Tuesday, September 9th, and holding, at least, over the following Lord's day. It will be conducted strictly on campmeeting principles, and those who come must govern themselves accordingly. The conveniences for the meeting are as follows: I have 4 dwelling-houses (the most distant within eighty rods of the chapel), with cellars, buttermilk, wells, wood, &c. which can be used. In this way we can accommodate a hundred people on the campmeeting plan. Pasture for horses or stabling for them is very handy, and will be furnished free. If hay is needed it can be obtained at a reasonable rate.

Those coming to the meeting by railroad from the east, south, or west, will at St. Albans, Vt., take a ticket for Moor's Station, St. Armand, P. Q., which place is only three miles from Chapel Corner. There will be teams there a part of the time (at the first of the meeting) to convey passengers to the meeting. Elders Osler and Litch will attend, if the Lord will, to preach the word; and we cordially invite all other brethren, in the ministry and out of it, to meet with us. In behalf of the church,

N. B. Elder Osler is expected to be at Moor's Station, St. Armand, P. Q., Friday, Sept. 5th, where I will meet him.

J. S.

### QUARTERLY BOARD MEETING.

A quarterly Board Meeting of the Millennial Missionary Society of Canada and Vermont will be held at Chapel Corner in connection with the above campmeeting.

J. LITCH, Pres.

W. B. KINNEY, Sec'y.

### STERLING RUN CAMP-MEETING.

This meeting will commence Thursday, August 28th, and continue one week or more. Ample arrangements for board and lodging on the ground are made. Sterling Run, Pa., is on the Penn. and Erie railroad, 89 miles west from Williamsport, and 159 miles east from Erie. Reduction of fare will be noticed in the handbills.

Elders H. Canfield, W. H. Swartz, L. Osler, and others are expected to be present to minister in word and doctrine.

Campmeetings have been held in this section for the past fifteen years, and on the present spot five or six years. Precious seasons have been enjoyed in the tented grove as the waiting ones have assembled for worship; but the coming meeting is looked forward to with unusual interest, and an especial blessing is not only prayed for but expected. Virgins of the coming Bridegroom, lay aside your worldly cares and business and meet us in the feast of tabernacles in a week's service for the Lord.

Brethren in the ministry, arouse your flocks to the importance of this meeting.

PHILIP SMITH, for the Committee.

### WORKS OF DR. SEISS.

We have for sale a few copies of the following pamphlets by the Rev. J. A. Seiss, D. D., of the Lutheran church, Philadelphia, Pa. Without accepting every idea advanced in them the reader will find much that is Scriptural, earnest and timely on the coming and kingdom of Christ.

Blasphemy Against the Holy Ghost, "The Burning Bush, 24 pp., "The Threshing Floor, 39 pp., "Our Dead, 24 pp.,



The Family Circle.

"THE GARMENTS OF PRAISE."

"Sing unto the Lord, O ye saints of His."

I HEARD a little bird,  
Upon a leafy spray,  
Pour such a gush of song, as if  
"I would sing its life away."  
No fear of prowling hawk;  
No dread of coming wrong;  
No prudent, anxious, manlike cares  
Could spoil that joyous song.  
Learn from this happy bird  
A lesson, downcast soul;  
For ceaseless mercies let the stream  
Of ceaseless praises roll.  
Sing when thy strength is firm,  
And sing when it decays;  
When comforts come, or comforts go;  
For both give equal praise.  
From God's unchanging love  
Thy both alike proceed;  
His perfect wisdom fits them all  
Exactly to thy need.  
No creature of His hand  
He loveth more than thee:  
Let no one sing its tribute song  
With heart more glad and free.  
Then sing His countless gifts,  
And sing for sins forgiven;  
Sing that the HIGHEST calls thee son  
And sealeth thee for heaven.  
And even at the Cross,  
Where Jesus bought thee dear,  
Oh! let the tenderest notes of praise  
Pour forth thy heart's deep cheer.  
He traineth thee for song,  
For the "new song" above,  
To lead heaven's burning seraph choirs  
In ecstasies of love.  
Then learn thy lesson well,  
And practise now to praise;  
In joy and sorrow, storm and calm,  
Thy thankful raptures raise.

—British Evangelist.

THE SILENT DEACON'S OPINION.

Yonder, in the square pew, sits Deacon Lee; you would know he was a deacon if we had not told you. Some men are born deacons—what a pity that some should enter that holy office who are not! Deacon Lee was not a native of W— but went there to fill a farm left him by an aged relative some twenty years ago—about the time Deacon Bell died, leaving a sad void in the church and the parsonage—for he was a pillar in Zion, and a strong arm to his pastor. After seeking long to fill his place, the minds of the church settled on the new-comer, who, by his solemnity, piety and zeal, seemed created for the place. He was a man of few words, rarely ever talking, so that the boys called him at first "a glum old man." But they soon changed their opinion; for he set apart a tree of summer-sweetings and one of bell-pears for their express benefit, as they went to and from school, and surprised them by a fine swing, which he hung for them in his walnut-grove. So the verdict of that and of each succeeding generation of boys was that, although the deacon never talked, he was a kind and genial man, and a lover of children. Every boy for twenty years back, has been his shepherd, his watchman, or his assistant farmer; feeling it a high honor to hitch his horse on Sunday, or to drive his manure-crop on Monday; and all because they saw, through the thick veil of reserve, that love burned and glowed in his heart.

Deacon Lee's minister trusted in him, and the church felt her temporal affairs safe in his hands, and the world honored his stern consistency.

There was a serpent in Eden, and a Judas in that thrice-blessed land who walked and talked with our Redeemer on earth, and who saw His glory mingled with His humanity; why, then, need we wonder that one man, subtle and treacherous, hid himself in the calm verdure of W—, crawling out only to deceive God's people with a kiss, till ready to spring upon them with his poisoned fangs? Upright, faithful and earnest as were the people, they were not proof against flattery and deception. There came among them one quite unused to their unostentatious way of serving God and ambitious, as he said, "of seeing them make some stir in the world." We know from God's Word that "one sinner destroyeth much good;" and yet we are often annoyed at the wide result of one man's evil work in the church. One may sow tares which a hundred cannot pluck out; and therefore it becomes God's children to stay the enemy in his first efforts.

He who aimed at the life of the gospel church in W— was "a dead, while he had a name to live." He scorned many of the humble ones whose crown is waiting them on high. He hated the humbling doctrines of the Cross, and desired to see man glorified and exalted; he rebelled against the "iron bars," which he chose to call the bonds of love which separate God's chosen and obedient ones from the world that lieth in wickedness. He declared that the Millennium could never dawn till all Christians were as one—by which he meant that, for the sake of union, right must yield to wrong—as if he were of the number who loved and longed for the appearing of Christ! He began stealthily to sow his seeds among the younger and weaker of the flock, and when he saw the first token of their taking root he grew bold, and began to cast them in on the strong, high hills. But here he found resistance; the soil which had borne such rich harvests of grace repelled his seed from its bosom; and he came to the mad resolve to assail the deacon, and try how he would receive it. If he, with his piety, zeal and influence, opened his heart to it, the end was easily attained. The minister was not worthy of consideration in the matter—ministers

are so readily put out of the way if they do not yield to ungodliness. If he proved a dead sentinel, he would not molest him; if alive and jealous of his Master's honor one bullet would settle him forever.

In pursuance of his deep-laid plan, our valiant reformer rode up and fastened his horse before the unpretending dwelling of Deacon Lee. Ushered into the neat "keeping-room" to await his coming from the harvest field, his restless spirit was almost awed by the silence which reigned there. The tall clock in the corner, with its ever-sailing ship, ticked painfully loud; and even the buzzing of the few flies on the panes annoyed him. He suffered much the same oppression as do those who wait long, in a silent, darkened room, the coming of a minister to a funeral. He wished for, and then dreaded the good man, being not quite sure of a warm reception. He had just decided on a clandestine flight, when the door opened and the deacon entered, as calm and neat as if toil had never ruffled his spirits nor soiled his garments. After the usual greetings, and a dead, awful pause, the visitor began—think of the wiles of Satan—by lamenting the low state of religion, asking the good man why this church had enjoyed no revival for three or four years! What cared he for God's set time to visit Zion? He was far more deeply interested in the opening of a new stage-road to the summit, and in getting up stock in the projected hotel there.

"Now, what do you think is the cause of things being dull here? Do you know?" he persisted in asking.

The deacon was not ready to give his opinion, and after a little thought frankly answered, "No, I don't."

"Do you think the church are alive to the work before them?"

"No, I don't."

"Do you think the minister fully realizes the solemnity of his work?"

"No, I don't."

A twinkle was seen in the eye of this troubler in Zion, and taking courage, he asked:

"Do you think Mr. B. a very extraordinary man?"

"No, I don't."

"Do you think his sermon on 'Their eyes were holden' anything wonderfully great?"

"No, I don't."

Making bold after all this encouragement in monosyllables, he asked, "Then don't you think we had better dismiss this man and 'hire' another?"

The old deacon started as if shot with an arrow, and in a tone far louder than his wont, shouted, "No, I don't."

"Why," cried the amazed visitor, "you agree with me in all I have said, don't you?"

"No, I don't."

"You talk so little sir," replied the guest, not a little abashed, "that no one can find out what you do mean."

"I talked enough once," replied the old man, rising to his feet, "for six praying Christians. Thirty years ago I got my heart humbled and my tongue bridled, and ever since that I've walked softly before God. I then made vows solemn as eternity; and don't you tempt me to break them!"

The troubler was startled at the earnestness of the hitherto silent, immovable man, and asked, "What happened to you thirty years ago?"

"Well, sir, I'll tell you. I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which he had planted him. In my blindness I fancied it a little thing to remove one of the 'stars' which Jesus holds in his right hand, if thereby my ear could be tickled by more flowery words, and the pews filled with those who turned away from the simplicity of the gospel. I and the men that led me—I admit that I was a dupe and a tool—flattered ourselves that we were conscientious. We thought we were doing God service when we drove that holy man from his pulpit and his work, and said we considered his labors ended in B—, where I then lived. We grained because there was no revival, while we were gossiping about and criticising, and crushing instead of upholding by our efforts and prayers the instrument at whose hand we harshly demanded the blessings. Well, sir, he could not drag on the chariot of salvation, with half a dozen of us taunting him for his weakness, while we hung on as a dead weight to the wheels; he had not the power of the Spirit, and could not convert men; so we hunted him like a deer till, worn and bleeding, he fled into a covert to die. Scarcely had he gone, when God came among us by his Spirit to show that he had blessed the labors of his dear, rejected servant. Our own hearts were broken and our wayward children converted, and I resolved at a convenient season to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which, like long buried seed, had now sprung up. But God denied me that relief, that he might teach me a lesson every child of his ought to learn, that he who toucheth one of his servants toucheth the apple of his eye. I heard my old pastor was ill, and taking my oldest son with me, set out on a twenty-five miles' ride to see him. It was evening when I arrived, and his wife, with the spirit which any woman ought to exhibit toward one who had so wronged her husband, denied me admittance to his chamber. She said, and her words were arrows to my soul, 'He may

be dying, and the sight of your face might add to his anguish!'

"Had it come to this, I said to myself, that the man whose labors had, through Christ, brought me into his fold, whose hands had buried me in baptism, who had consoled my spirit in a terrible bereavement, and who had, till designing men had alienated us, been to me as a brother—that this man could not die in peace with my face before him? 'God pity me!' I cried, 'what have I done?' I confessed my sin to that meek woman, and implored her for Christ's sake to let me kneel before his dying servant and receive his forgiveness. What did I care then, whether the pews by the door were rented or not? I would gladly have taken his whole family to my home forever as my own flesh and blood, but no such happiness was before me.

"As I entered the room of the blessed warrior, whose armor was falling from his limbs, he opened his languid eyes, and said, 'Brother Lee! Brother Lee!' I bent over him, and sobbed out, 'My pastor! my pastor!' Then, raising his white hand, he said in a deep, impressive voice, 'Touch not mine anointed, and do my prophets no harm!' I spoke tenderly to him, told him I had come to confess my sin, and bring some of his fruit to him, calling my son to tell him how he found Christ. But he was unconscious of all around; the sight of my face had brought the last pang of earth to his spirit.

"I kissed his brow, and told how dear he had been to me; I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless little ones; but his only reply, murmured as if in a troubled dream, was, 'Touch not mine anointed, and do my prophets no harm!'

"I staid by him all night, and at day-break I closed his eyes. I offered his widow a house to live in the remainder of her days; but like a heroine she said, 'I freely forgive you. But my children who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us all with his covenant God, and he will care for us.'"

"Well, sir, those dying words sounded in my ears from that coffin and from that grave. When I slept, Christ stood before me in my dream, saying: 'Touch not mine anointed, and do my prophets no harm.' These words followed me till I fully realized the esteem in which Christ holds those anointed ones who have given up all for his sake, and I vowed to love them evermore for his sake, even if they are not perfect. And since that day, sir, I have talked less than before, and have supported my pastor, even if he is not a 'very extraordinary man.' My tongue shall cleave to the roof of my mouth and my right hand forget her cunning, before I dare to put asunder what God has joined together. When a minister's work is done in a place, I believe God will show it to him. I will not join you, sir, in the scheme that brought you here; and moreover, if I hear another word of this from your lips, I shall ask my brethren to deal with you as with them who cause divisions. I would give all I own to recall what I did thirty years ago. Stop where you are, and pray God, if perchance the thought of your heart may be forgiven you."

This decided reply put an end to the new comer's efforts to get a minister who could make more stir, and left him free to lay out roads and build hotels.

There is often great power in the little word "no," but sometimes it requires not a little courage to speak it as resolutely as did the silent deacon.—*Examiner and Chronicle.*

MY MOTHER'S FEAR.

My mother is a Scotch woman, but we have resided many years at the village of — in England. She is a true Christian without doubt; but she had till lately one peculiarity in her character, which kept her from being a happy Christian;—it was the fear of death; not the fear of being cast away at the last, but the dread of having to lie on a sick-bed, and to feel that death must soon lay his hand upon her. Her nature recoiled at the very thought of it, and kept her for many years from that happiness and peace which should be the attendant of a forgiven sinner.

She was in communion at the Lord's table, and her Christian friends often tried to convince my dear mother, that, as sure as God was true, so would her strength be equal to that day of death, as much as ever it was to any trial of her life. But it was all of no use; she knew God could be nothing else but faithful; but still her dread was the same, and kept her constantly unhappy. Others also tried to console her, and to draw her mind off the dreaded moment, but at length they all gave it up; it was useless. She used to stop them short and confess my sin, and thank him for his faithfulness to my wayward sons, which, like long buried seed, had now sprung up. But God denied me that relief, that he might teach me a lesson every child of his ought to learn, that he who toucheth one of his servants toucheth the apple of his eye. I heard my old pastor was ill, and taking my oldest son with me, set out on a twenty-five miles' ride to see him. It was evening when I arrived, and his wife, with the spirit which any woman ought to exhibit toward one who had so wronged her husband, denied me admittance to his chamber. She said, and her words were arrows to my soul, 'He may

would come then, and as we went along I told him of my mother's fear of death, and I begged him if he could do anything to comfort her, to do it. My mother knew where I had gone to, and as we entered, I said, "Mother, here is the gentleman I have been to hear, come to see you."

"Glad to see you, sir," said mother, "pray sit down."

"My good woman," said he, after a few casual remarks, "your son has told me how much you suffer from the fear of death."

"It is good and wholesome if unbelievers have a dread of death," said our visitor, "but I trust you are a true believer."

"Through God's grace, I rejoice in hope of eternal life."

Our visitor sat thinking a moment or two, and I was wondering what he would say next, for I had often heard others go over the ground of God's faithfulness, and his promise to be with his people in every trial.

He broke silence and said, "Well, my good sister, I know you cannot always control your own feelings, but does it not strike you as unwise, to grieve over what may never happen?"

"Never happen, man!" said my mother, "what do you mean? In this life we are certain of nothing but death, and the judgment. It must come! It must come!"

"You believe God's word, madam?" enquired the stranger.

"Most truly," said my mother.

"Then listen to me," and he turned to 1 Thess. 4: 16-18, and read, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." And then turning to my mother, he said, "Are you sure you will not be one of those 'who are alive and remain' when Jesus comes? If not, you are not sure you will ever die at all."

My mother was struck dumb! The passage was quite familiar to her, but it never occurred to her that she might possibly be one of those who will be alive at that day. Our visitor saw the arrow of truth had struck home, and bidding us farewell he left, promising to call again the next time he came our way.

As soon as he had gone, my mother bid me get her large bible and find the passage, and she sat and read it as one spell-bound. At last she said, as if talking to herself, "how strange it should follow with the words, 'Comfort one another with these words.'" And then she repeated the passage, "Watch therefore, for ye know not at what hour your Lord doth come." "Grieving over what may never happen! and all these years!" "Comfort one another with these words."

Our visitor called again, but found his work was done; the simple truth had, under God's blessing, brought forth fruit, and my mother dreads no more the fearful death, but keeps her eyes on the life, and earnestly joins in the prayer, "Come Lord Jesus, come quickly."—*Selected by Mrs. D. I. Robinson.*

SUGGESTIVE PARAGRAPHS.

The peculiar wealth of thought in God's word, and the necessity for the closest study of it, has been frequently reiterated. A recent German writer says:

"The Bible is a book full of pictures which, oftentimes, unfold their beauties slowly but surely to the spiritual eye. How often we read a passage, verse or chapter, in which beauties appear we never before perceived! How often, while meditating upon the word of God, beauties are discerned which illumine and refresh the soul as never before! These are facts which are often specially developed in a well conducted teacher's meeting."

"Thy" and "Us."

The two divisions of the Lord's Prayer—the former relating to the glory of God, the latter to the wants of man—appear very evident on a slight transposition of the personal pronouns:

Thy name be hallowed.  
Thy kingdom come.  
Thy will be done, etc.  
Us give this day our daily bread.  
Us forgive our debts, etc.  
Us lead not into temptation.  
Us deliver from evil.

A YOUNG minister preached what he regarded as a philosophical discourse. One of the hearers asked another what he thought of the discourse. "It made me think of Jones' watch," was the reply. "He wasn't satisfied with it as it was when it came into his hands; so, to improve it, as he said, he worked at it till he got the mainspring out; and that did not improve it much." The preacher had left the atonement and intercession of Christ out of his discourse. He taught that penitence was all that was necessary to the forgiveness of sin. Thus he took the mainspring out of Christianity.

There are clouds of sickness, disappointment, bereavement, and various sorrows, and when they overshadow us we are filled with tremulous apprehensions. Like the disciples Peter, James, and John at the Transfiguration, we "fear as we enter into the cloud." But as these fears proved groundless, as out of the cloud came a comfort to them, an inspiring assurance, so out of these gloomy clouds there may come spiritual

blessings to us. Let them not therefore unduly alarm us, nor let us shrink from entering them, for we may find there what will prove occasion for future praise.—

"Behind a frowning Providence God hides his smiling face."

LITTLE TEMPTATIONS.

John Newton says, Satan seldom comes to a Christian with great temptations, or with a temptation to commit a great sin. You bring a green log and a candle together, and they are very safe neighbors; but bring a few shavings and set them a-light, and then bring a few small sticks and let them take fire, with the log in the midst of them, and you will soon get rid of your log. And so it is with little sins. You will be startled with the idea of committing a great sin, and so the devil brings you a little temptation, and leaves you to indulge yourself. "There is no great harm in this," "no great peril in that;" and so by these little chips we first easily light up, and at last the green log is burned. "Watch and pray that ye enter not into temptation."

"AS LITTLE CHILDREN."

When the late Dr. Guthrie lay on his death-bed, he said to those about him, in his own touching language, "Give me a bairn's hymn." And they sang for him that little hymn which few hearts have ever yet heard unmoved:

"There is a happy land."

Christ knew when he set a little child in the midst of the people as a type of Christian life, that though so simple that a man might at first scorn it, yet was this very simplicity of childhood the most difficult thing for man to attain to. After years of effort to be deep even to unfathomableness in our theology, we must all at last come to acknowledge and long for such easy, unaffected trust as a child can give. That which is simple enough for babes and fools is also deep enough for the wise.—*S. S. Times.*

LETTING GO.

A gentleman and his wife were taking a sea-bath, when a receding wave drew them from the shore and suddenly plunged them into deep water. The gentleman could swim, but his wife could not, and she instinctively threw her arms about her husband's neck, her struggles meanwhile rendering it impossible for him to assist her or save himself.

"My dear," said he, "this will never do. In this way we must both go down. Unclasp your hold, and allow me to save you in my own way. Trust me, and I will assuredly do so." In a moment she was in his arms, helpless as an infant, and he bore her to the shore, where they knelt to thank God for such a signal deliverance from sudden death.

Fearful soul, struggling amid the waves of doubt and temptation, cease all trust in your own doings. Jesus is with you. Trust in him, and his strong arms shall bear you through the deep waters which threaten to overwhelm you.

"AT THE LAST IT BITETH LIKE A SERPENT."

There was a wonderful truth taught in the goblet which the genius of a heathen fashioned. Having made a model of a serpent he fixed it in the bottom of the cup. Coiling for the spring, a pair of gleaming eyes in its head, and in its open mouth fangs raised to strike, it lay beneath the ruby wine. He who raised the cup to his lips to quench his thirst and quaff the wine, could not see what lay beneath, till, as he reached the dregs, that dreadful head rose up and glistened before his eyes. So when life's cup is nearly emptied, and sin's last pleasure quaffed, and the bitter dregs are being drained, shall rise the ghastly terrors of remorse, and death, and judgment upon the despairing soul. Be assured, a serpent lurks at the bottom of guilt's sweetest pleasure.

Farm, House and Garden.

TO PRESERVE GREEN CORN.—J. P. Stelle, the Agricultural Editor of the *Mobile Register*, gives the following in reply to the question, "Can you tell us of any good way of preparing green corn for winter use? He says: "Shave the corn from the cob and pack it away in a common stone jar, with salt in alternate layers. A layer of corn one inch thick, then a layer of salt sufficient to cover it, then another layer of corn, and so on until the jar is filled. Then cut pieces of boards to fit into the jar, lay them upon the corn, and put on a weight to hold it down; for a pickle will soon rise, and all the corn must be held beneath the surface of the pickle. A cloth or paper must next be tied over the mouth of the jar to keep out dust and flies, and that is all there is of it. When you desire to use your corn, commence operations by taking it from your jar and dropping it directly into a kettle of boiling water—don't fail to have the water boiling when the corn strikes it. This cooks the milk in the grain at once, rendering it insoluble, after which you may soak through as many waters as you desire without impairing the flavor or virtue of the corn in the least.

Syrup for Consumption.—Take a peck of tamarack bark which has been taken from the tree without roasting, spikenard root 1-2 pound;—dandelion root, 1-4 pound, hops 2 ounces. Boil these sufficiently to get the strength in two or three

gallons of water; strain and boil down to one gallon; when blood warm, add 3 pounds of honey and 3 pints of best brandy; bottle, and keep in a cool place. Dose; drink freely of it three times a day, before meals, at least a gill, or more, according to the strength and age of the patient. This has raised many a person from an almost certain death bed and sent them rejoicing through many years of life and health, to bless their friends and enjoy their pleasant company.—*Paine.*

TO SORTEN OLD PUTTY.—In removing old broken panes from a window, it is generally very difficult to get off the hard, dry putty that sticks round the glass and its frame. Dip a small brush in a little nitric or muriatic acid—to be obtained at the druggist's—and go over the putty with it. Let it rest awhile, and it will soon become so soft that you can remove it with ease.

WARTS AND CORNS.—An old lady residing on Choptank street desires everybody to know, who may be suffering with warts or corns, that the bark of a willow tree, burnt to ashes, mixed with strong vinegar and applied to the parts, will remove all excrescences on any part of the body.—*Ex.*

FOR BURNS OR SCALDS.—Kerosene is one of the best antidotes for a severe burn or scald. Immerse the injured part in cold water for a moment; dry it with a soft cloth, taking care not to rub at all. Then bathe in kerosene, and the terrible pain ceases. We know of a little child who put his foot and leg into a pail of nearly boiling water. The above remedy was applied, and in a few minutes the child's screams ceased. We know not of the philosophy of the matter, but we do know that it is the most efficacious remedy for severe burns or scalds in materia medica.

TO KEEP QUININES.—Put them in a stone jar, cover with cold water, changing it every week, and they will keep a year.

BOILS.—A good way to hasten suppuration, or to bring these troublesome "risings" to a head, is to keep them covered with a piece of plaster, spread with molasses and flour. Honey is one of the ingredients preferred by those who think that "honey is very healing." But the object is to make a simple protective covering that will keep the inflamed parts soft and moist. Apart from this, there is no special virtue in either the honey or the molasses. Here then, we have another useful principle, which will prevent a great deal of useless bother and trouble in consulting a whole neighborhood as to the best remedy for "biles." The only objection to the application recommended is that, like almost everything else, it is rather painful to these very sensitive tumors.

In that case, a bread-and-milk poultice, or a very soft pad of cloth or linen wet in warm water and covered with oil-cloth, is the best application, until the inflammation is somewhat reduced. Then the plaster of flour and molasses or honey, can be resumed. When the boil is very irritable, laudanum is a good addition to the poultice or plaster.

FOOD MEDICINE.—Dr. Hall relates the case of a man who was cured of his biliousness by going without his supper and drinking freely of lemonade: "Every morning," says the doctor, "this patient arose with a wonderful sense of rest and refreshment, and a feeling as though the blood had been washed, cleansed and cooled by the lemonade and the fast." His theory is that food will be used as a remedy for many diseases successfully.

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